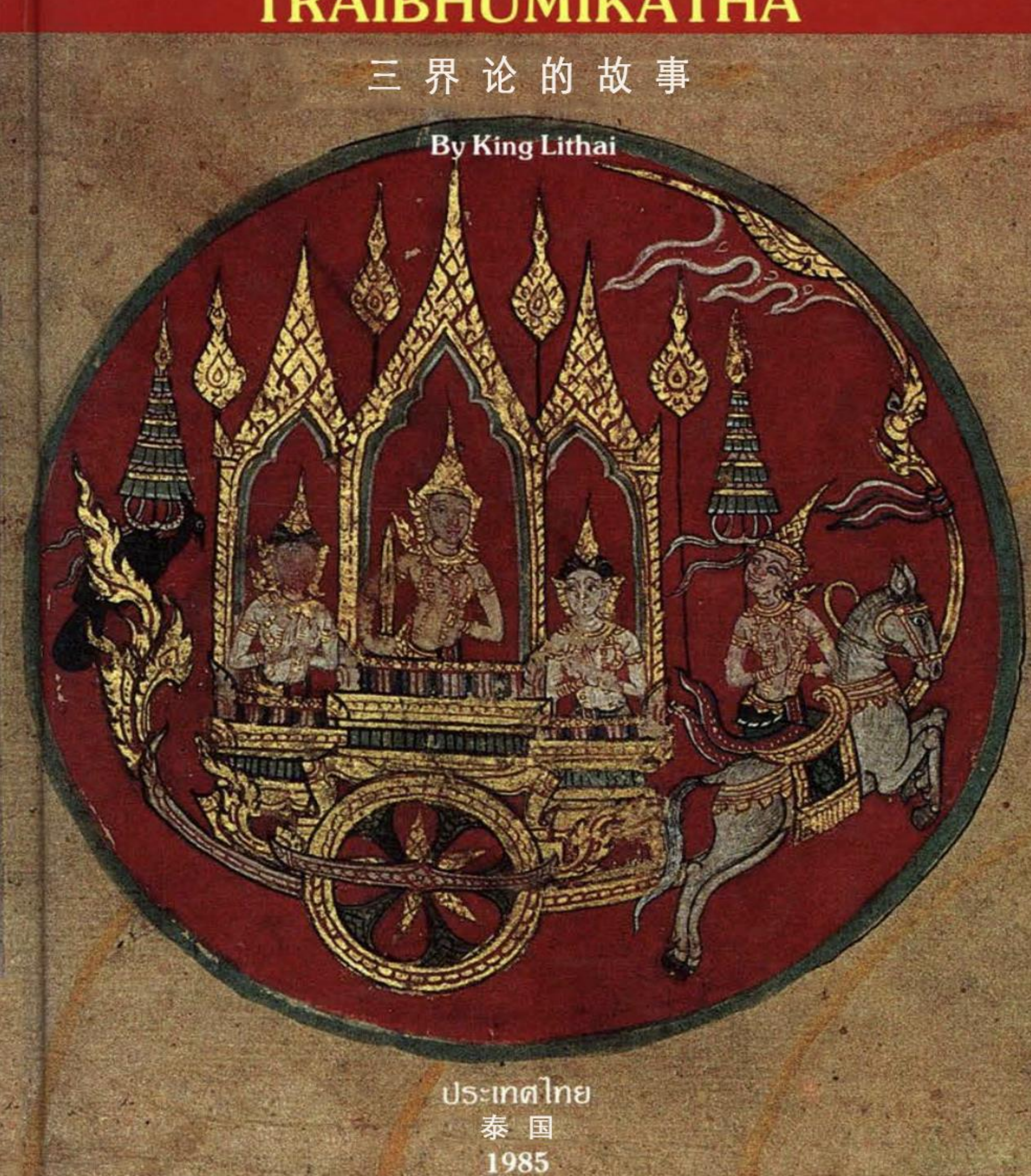
东 盟 文 学 选 集

ไตรภูมิกถา

TRAIBHUMIKATHA

三 界 论 的 故 事

By King Lithai



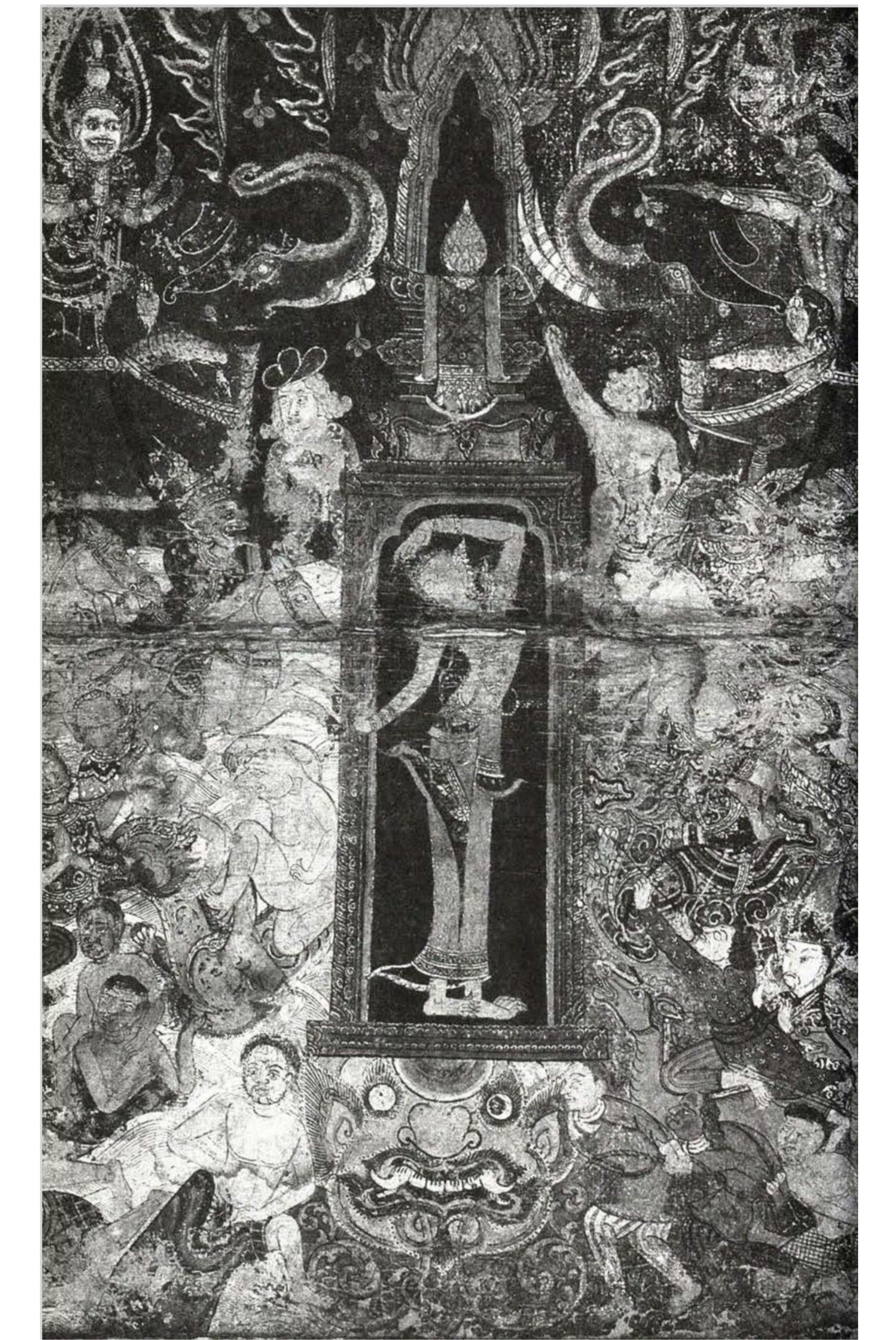
ประเทศไทย

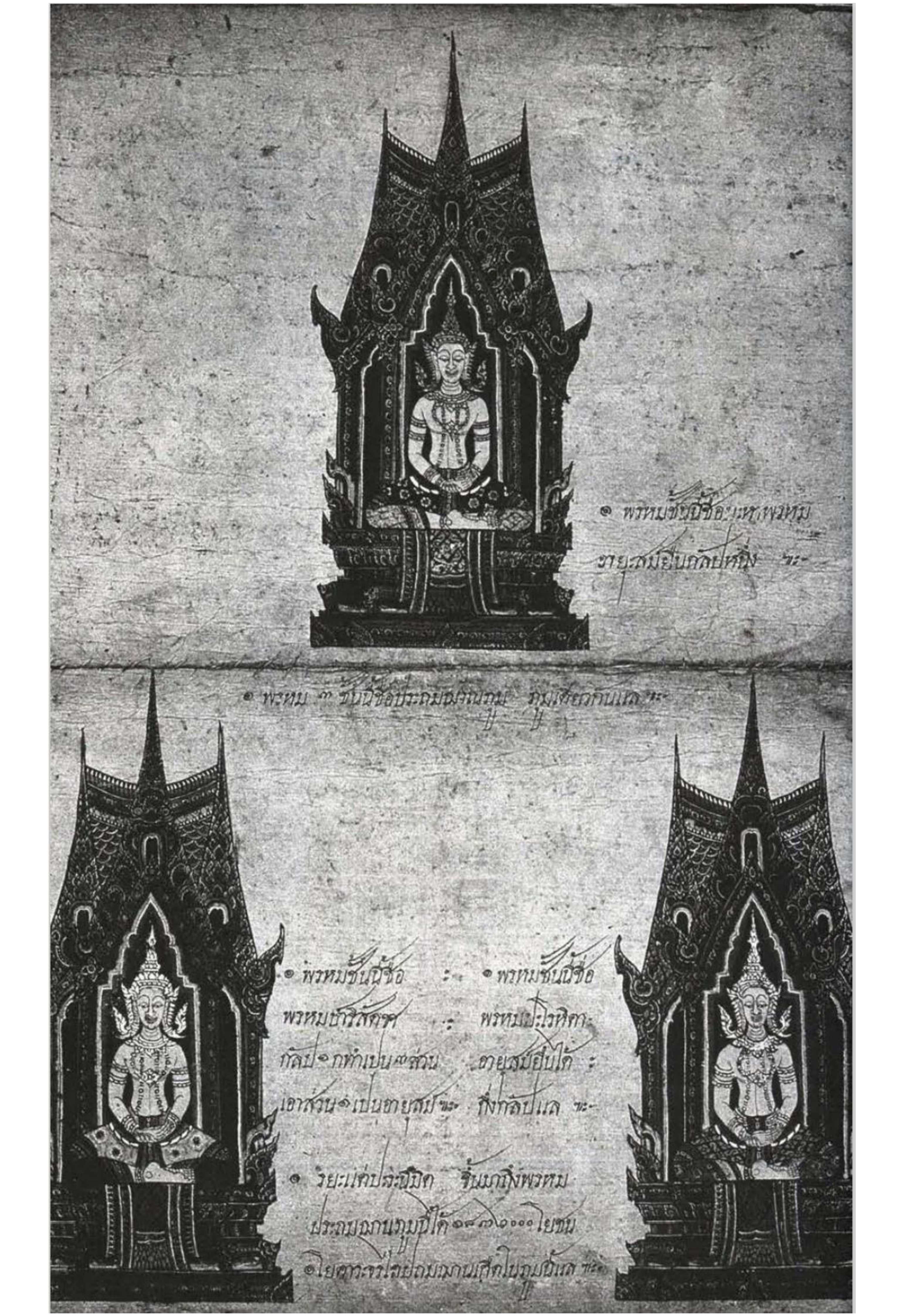
泰 国

1985








๑ พรหมชั้นนี้ชื่อมะหาพรหม
อายุสมยืนกัลปหนึ่ง ฯะ
๑ พรหม ๓ ชั้นนี้ชื่อประถมฌานภูม ภูมเดียวกันแล ฯะ
๑ พรหมชั้นนี้ชื่อ
พรหมปาริสัชช
กัลป ๑ ก็ทำเปน ๓ ส่วน
เอาส่วน ๑ เปนอายุสม ฯะ
๑ พรหมชั้นนี้ชื่อ
พรหมปะโรหิตา
อายุสมยืนได้
กึ่งกัลปแล ฯะ
ขึ้นมาถึงพรหม
ประถมฌานภูมได้ ๑๘๓๒๐๐๐ โยชน์

มหานครนิพพาน

The Great City of Nibbana.



พรหมชั้น อาภัสรา ปริตตาภา และ อัปมาณา

Abhassara, Parittabha, and Appamana Brahmas.

ปรนิมมิตตวัสวดีสวรรค์

Paranimmitavasavattibhumi: the Pleasure in the Creation of other Domain.



ดุสิดาสวรรค์

Tusitabhumi, the Delightful Heavenly Domain.

ยามาสวรรค์

Yamabhumi, the Happiness Attaining Domain.



เขากำแพงจักรวาล และดาวนพ-เคราะห์

The Great Mountain Range which forms the wall of Cakravala. Here are found the various planets.

เส้นทางโคจรพระอาทิตย์

The Orbit of the Sun



มนุสสภูมิ - อุตตรกุรุทวีป และ อมรโคยานทวีป

The Human World - Utarakuru and Amaragoyan Dvipas.

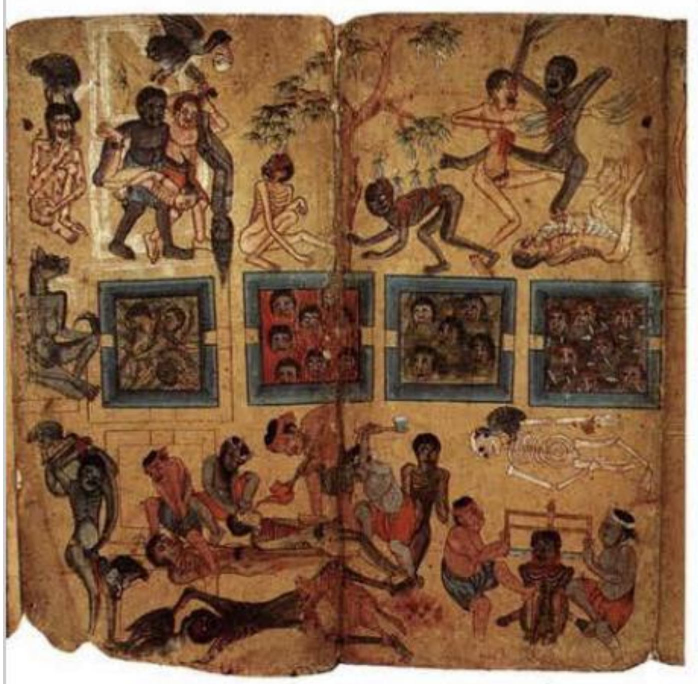
พิภพนาค

The Kingdom of Naga.



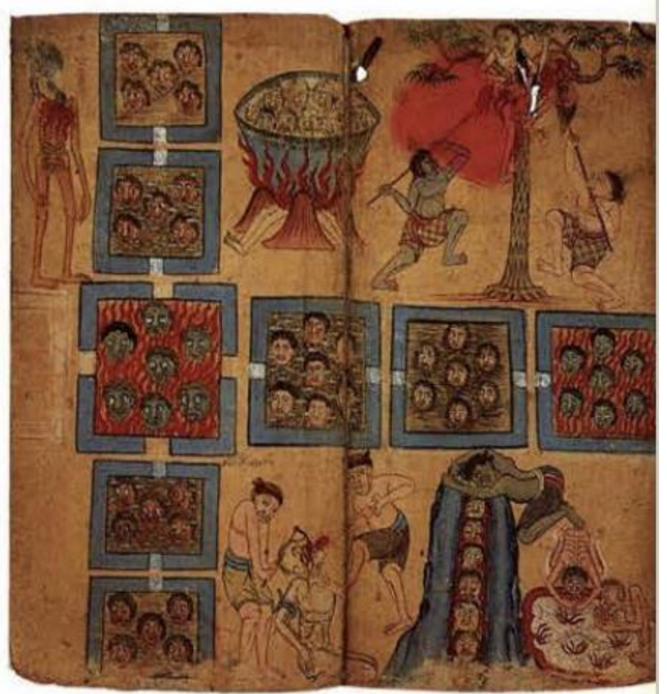
อสูรพิภพ

The Domain of Asura or Demons.



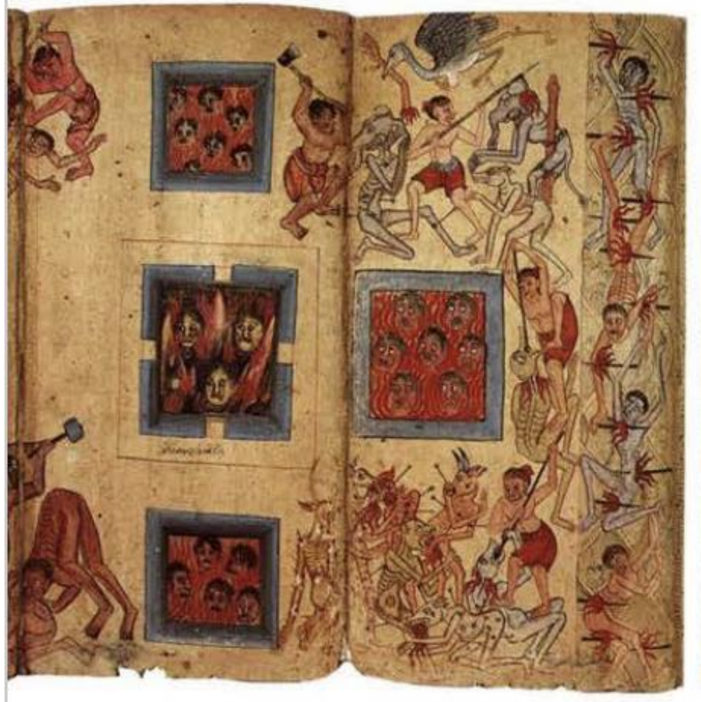
ยมโลก พญายมราชสอบถามเรื่อง
บุญบาป

Yamaloka, Yamaraj investigates the good and evil deeds.



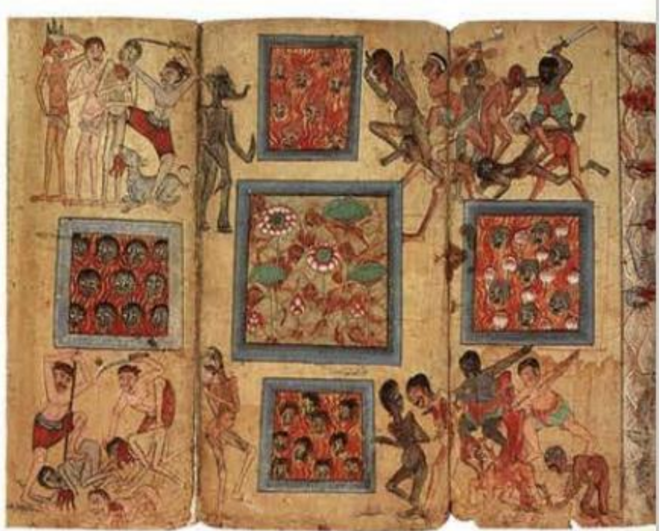
สัญชีพนรก

Sanjiva, the Hell of the death-life cycle.



กาลสุตนรก

Kalasutta, the Hell of the black thread marks.



โรรุวนรก

Roruva, the Hell of groans and moans



มหาโรรุวนรก

Maha Roruva, the Great Hell of groans and moans.



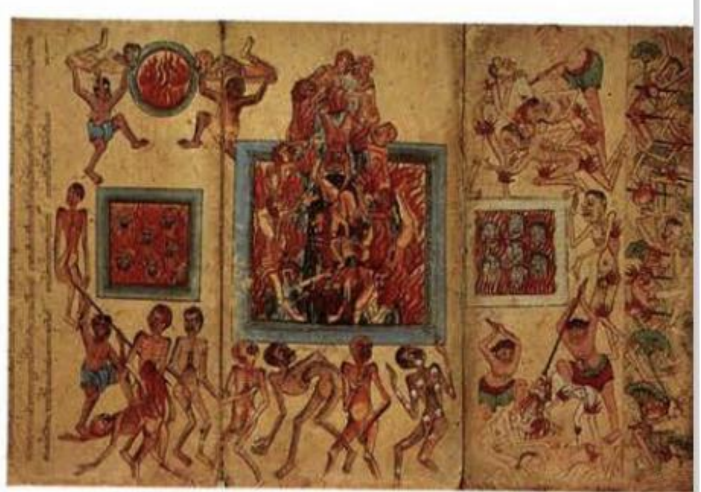
โลกันตนรก

Lokanta, the Hell between the universe.



ตาปนรก

Tapa, the Hell of the fiercely burning fire.



มหาตาปนรก

Maha Tapa, the Great Hell of feircely burning fire.



เปรตต่าง ๆ

Spirits in Torment, Pretas or miserable spirit in Pretabhumi. Those who commit evil deeds are born as preta of several kinds

เปรตมีวิมาน

The classical type miserable spirits in Pretabhumi. They scrapes off their own flesh and skin with their knife-sharp nails and eat it because of their sins of taking bribes and of not judging cases justly.

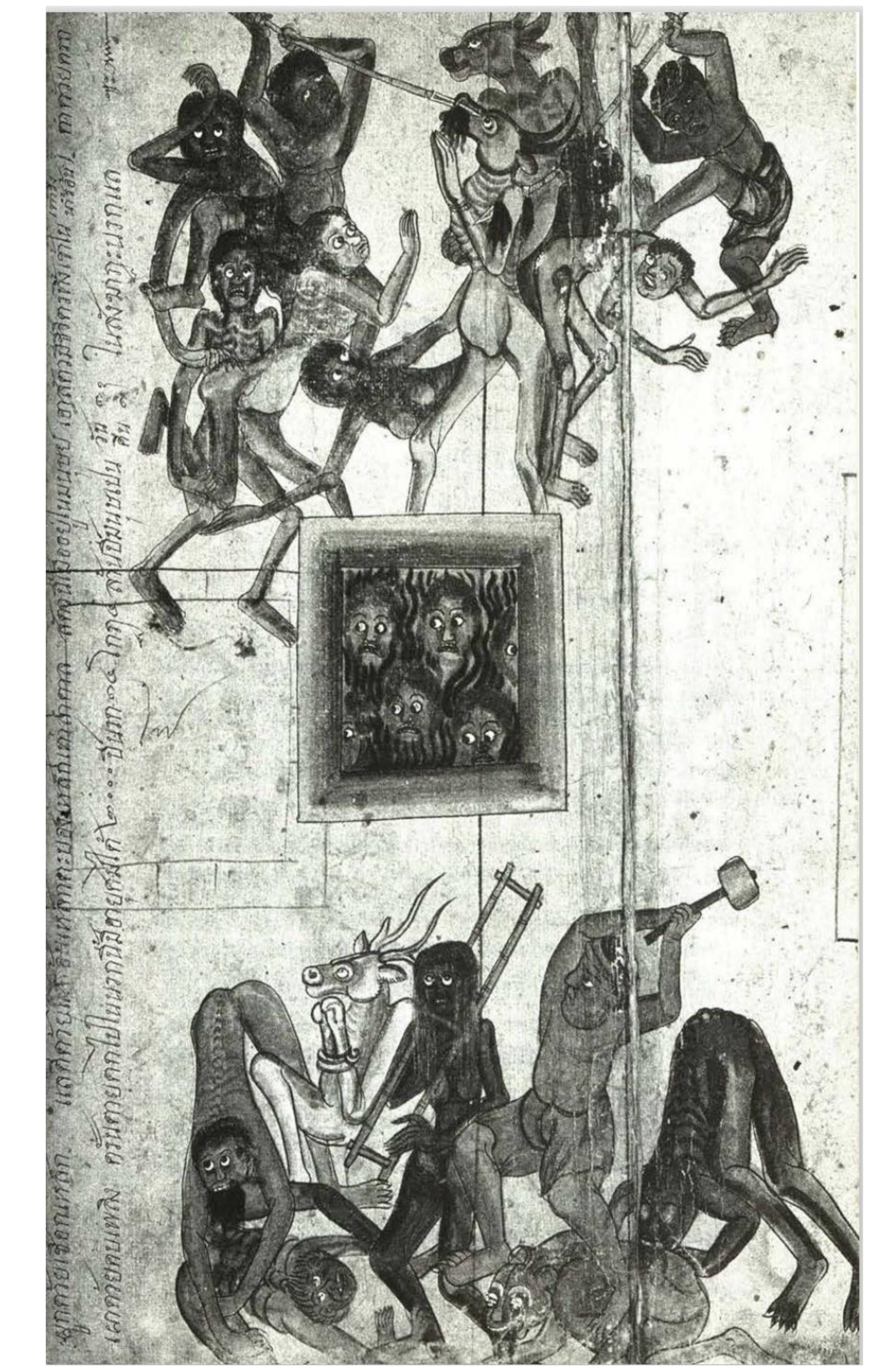


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GENERAL PREFACE

This Anthology of ASEAN Literature was presented as a project by the Philippines to the Committee on Culture and Information (COCI) of the Association of Southeast Asian Nations (ASEAN) on its Fifth Meeting (Manila, 29 November - 2 December 1981). It was then approved as an ASEAN project to be funded by the Cultural Fund and subsequently approved by the Standing Committee, the highest body of the organization, on its Fourth Meeting (Singapore,2 April 1982).

A Preliminary Meeting (Singapore, 14 - 16 June 1982), attended by three experts from each of the member countries namely Indonesia, Malaysia, Phililppines, Singapore and Thailand, was held and the framework for the Anthology was discussed and approved. To quote the report of this meeting (page 2):

"That selection of literary works to be included in the Antho-logy, based on the criteria of literary merit und on a broad chronological order, be left to the national teams. Indonesia, Malaysia and Singapore will coordinate on overlapping materials especially on Malay literature."

总前言

这本东盟文学选集是菲律宾作为项目提交给东南亚国家联盟(东盟)文化和信息委员会第五次会议(1981年11月29日至12月2日，马尼拉)的项目。后来,它被批准为一个由文化基金资助的东盟项目，随后得到该组织最高机构常设委员会第四次会议(1982年4月2日，新加坡）的批准。

（于1982年6月14日至16日，在新加坡）举行了一次预备会议，每个成员国，即印度尼西亚、马来西亚、菲律宾、新加坡和泰国的三名专家出席了会议，讨论并核准了该选集的框架。引用这次会议的报告（第2页):

“根据文学价值标准和广泛的时间顺序,将文学作品选入选集的工作交给国家团队。印度尼西亚、马来西亚和新加坡将在重叠的材料上进行协调，特别是在马来文学方面。”

The Anthology, though conceived as primarily a systematic study of the national literature of the member countries, began at a certain point in time and working towards the present, each national team escavating and looking for literary treasures, perhaps for the first time, nonetheless will be a solid basis for the comparative study of ASEAN literature. Thus for this first volume comprising of five books, one from each country, Indonesia has chosen a variety of oral literary genres observed in different linguistic areas in Indonesia. Oral literature must be treated as part and parcel of Indonesian literature.

Malaysia will present a collection of excerpts of traditional texts and folklore reflecting the richness of its indigenous cultural heritage, which are taken from both oral and written tradition.

The Philippines has concentrated on epics from the different regions of the country. From one hundred known epics, five were chosen from available texts: *Aliguyon* of the Ifugao, *Lam-ang* of the Ilocanos, *Labaw Donggon* of the Sulods, *Agyu* of the Manobos and *Sandayo* of the Suban-ons.

Thailand has selected the classical religion book entitled “Traibumikatha: The story of the Three Planes of Existence” by King Lithai, the first Thai Buddhist literature of the Sukhothai Period.

On account of complexities in its historical and social anticidents, Singapore eschewed the broad chronological approach and will base its volumes on genre, an arrangement that would best reflect the growth of the literature in the four official languages. The first volume is devoted to poetry.

这部选集虽然主要是对成员国的民族文学进行系统研究，但从某个时间点开始，朝着现在的方向发展，每个国家团队都在挖掘和寻找文学宝藏，也许是第一次，然而，这将为东盟文学的比较研究奠定坚实的基础。因此，第一卷由五本书组成，每个国家一本，印度尼西亚选择了在印度尼西亚不同语言地区观察到的各种口头文学体裁。口语文学必须被视为印尼文学的重要组成部分。

马来西亚将提出一套反映其丰富的土著文化遗产的传统文本和民间传说的节选集，这些节选来自口头和书面传统。

菲律宾则集中精力于该国不同地区的史诗。已知的一百部史诗中，有五部选自现有的文本：伊夫高（Ifugao）的阿利古昂（Aliguyon）、伊洛卡诺（Ilocanos）的拉姆昂（Lam-ang）、苏洛兹（Sulods）的拉布•东贡（Labaw Donggon）、马诺博斯（Manobos）的阿格尤（Agyu）和苏班昂（Suban-ons）的桑达约（Sandayo）。

泰国选择了素可泰时期第一部泰国佛教文学作品《Traibumikatha：三界的故事》这本古典宗教书籍。

由于其历史和社会异象的复杂性，新加坡避免了广泛的时间顺序法，将以体裁为基础，这种安排最能反映四种官方语言文学的发展。第一卷是写诗的。

This then is the first volume, an initial effort to record and make known the best literary works of the ASEAN. The whole project envisages five volumes. Translation of the first volume into the respective National language (s) as stipulated in the Preliminary Meeting, will be published next year. Then hopefully, the second volume will come out in 1985.

Thai National Team
for Anthology of ASEAN Literatures
The ASEAN Committee on Culture and Information

这是第一卷，是记录和宣传东盟最好的文学作品的初步努力。整个项目设想有五卷。根据预备会议的决议，第一卷将译成各自的国家语言，将于明年出版。希望第二卷能于 1985 年出版。

泰国国家团队

东盟文学选集

东盟文化与信息委员会

Preface

“Traibhumikatha”or “The Story of the Three Planes of Existence” was written by King Lithai, the fifth of the Kings of the Phra Ruang Dynasty of Sukhothai, the capital city of Thailand severhundred years ago.

This literary work has been selected by the Thai Committeefor Anthology of ASEAN Literatures to be translated and publishedas one of the masterpieces of Thai literature. The work is remarkablein various aspects for the following reasons

1. It was the first Thai Buddhist literary work of the SukhothaiPeriod (1239-1377).

2. King Lithai was well-versed in Buddhism in three languages:Pali, Sanskrit and Thai. He adapted many terms from both Pali and Sanskrit, choosing from one or other of the two ancient Indianlanguages in accordance with the appropriate sounds and rhythm ofthe Thai language.

3. In that period there were few works in the literary worldthat included a bibliography. King Lithai listed most of his texts ofreference which included the Pali canon, its commentaries, sub-com-mentaries and sub-sub-commentaries and other Buddhist texts, inboth the Prologue and the Epilogue. He also included the names of Buddhist scholars, both monks and laymen, under whom he had studied.

前言

“Traibhumikatha”或“三界论”是由几百年前首都在素可泰（Sukhothai）的帕銮（Phra Ruang）王朝第五任国王立泰（Lithai，或译为律泰）王撰写。

该文学作品已被泰国东盟文学选集委员会选中，作为泰国文学的杰作之一进行翻译和出版。由于以下原因，这项工作在各方面都非常出色：

1. 这是素可泰时期（1239-1377）的第一部泰国佛教文学作品。

2. 立泰国王精通三种语言的佛教：巴利语、梵语和泰语。他根据泰语的适当音调和节奏从两种古老的印度语言中选择一种或另一种，转写了巴利和梵语的许多术语。

3. 在那个时期，文学界很少有包含书目的作品。立泰国王列出了他的大部分参考文献，其中包括《序言》和《结语》中的巴利圣典原文、义注、复注、再复注以及其他佛教文献。他还列出了曾学习过的包括出家人和在家人在内的佛教学者的名字。

4. This work has played a significant role in the field of Thai art. Many artistic works in the fields of architecture paintingand sculpture of Thailand were produced with inspiration derived fromthe Traibhumikatha's structure and descriptions.

5. The Thai spiritual culture is based on the Buddhist teachings promoted in this work which embodies not only the ordinary people's attitudes but also those of the ruling class. It is in fact a strikingly secular work in many ways. Central to this work is one word common to both religious and political philosophy, according to Buddhism, and that is Dharma or Dhamma, which may be rendered as righteousness, justice, loving kindness, compassion and other virtues all should share.

6. During that time, no dictionary, encyclopaedia or other reference book was available, so Phya Lithai, the author had to do his literary and research work from palm-leaf manuscripts, which are very difficult to handle and read.

It was for these and several other reasons that the attention of the Thai Committee for Anthology of ASEAN Literatures was given to the publishing of this work for inclusion among the other highly regarded publications of our neighbours in South East Asia.

This task, however, was far from easy. One of the many difficult problems encountered is that the seven centuries old manu-scripts, which was transcribed many a time from generation togeneration, has left us with a lot of questions concerning what the correct words should be and what meanings many of the words have.For example even the Pali verses in the Hymns are so obscure in many parts that without any guess the translation could not have beenpossibly carried out.

4. 这项工作在泰国艺术领域发挥了重要作用。泰国建筑绘画和雕塑领域的许多艺术作品都是从三界论（Traibhumikatha）的结构和描述中获得灵感的。

5. 泰国的精神文化是建立在本著作所倡导的佛教教义的基础上的，佛教教义不仅体现了普通百姓的态度，还体现了统治阶级的态度。实际上，从许多方面来说，这都是一部引人注目的世俗作品。佛教认为，这项工作的核心是宗教和政治哲学共同使用的一个词，即法—Dharma（梵语）或 Dhamma（巴利语），它可被呈现为公义，正义，慈爱，同情和其他美德。

6. 在那段时间里，没有字典，百科全书或其他参考书，因此作者立泰（Phya Lithai）必须用很难处理和阅读的棕榈叶手稿进行文学创作和研究工作。

正是由于这些和其他一些原因，泰国东盟文学选集委员会才会关注这部作品的出版，以便将其纳入我们东南亚邻国的其他受到高度评价的出版物中。

但是，这项任务远非易事。遇到的众多难题之一是，世代相传且多次被抄写的七世纪古老手抄本，却给我们提出了许多问题，涉及正确的单词应该是什么以及很多单词具有什么含义。例如，甚至礼敬中的巴利偈颂在许多地方都如此晦涩，以至于毫无疑问，翻译是不可能进行的。

We would also like to remind the reader that the concept of physical, verbal and mental actions both meritorious and otherwise and even the main structure of the Three Planes of Existence themselves were mostly taken from the Pali Tripitaka Canon which has and still is regarded as the most authoritative text, while the descriptions of the life of the inhabitants of the various domains, which help to fill out the account were obtained mostly from the writings of later commentators, sub-commentators and sub-sub-commentators as well as individual opinion. Much of the descriptive detail, therefore, need not be made the subject of serious consideration.

Buddhists, in general, have been taught to strive to be free to listen to or read whatever they want, but not to hurry into either denying or accepting anything without due and proper consideration, and to test claims of truth by cultivating spiritual insight through concentration and meditation which helps put an end to various doubts

Spiritual development directed at doing away with the defilements and all sorts of suffering is the highest ideal of Buddhism. The purpose throughout the Traibhumikatha, as explicitly started at the end there of, is to show that although the changes from birth to rebirth within these Three Planes of Existence are universal, there is still a paths by which one can be released from impermanence and change and thereby overcome suffering and achieve true happiness.

We hope that this work will contribute much to bringing further mutual understanding, peaceful co-existence and co-operation between the countries and peoples in this part of the world.

（Mrs. Kullasap Gesmankit）

Leader，Thai National Team for Anthology of ASEAN Literatures

Bangkok
May 20，1985

我们还想提醒读者，善或不善的身行、语行和意行的思想，乃至于三界本身的主体结构，都主要取材于至今仍被认为是最权威文献的《巴利三藏》。而有助于补充各个界域居民生活的描述则主要是从后来的义注作者，复注作者和再复注作者的著作以及个人意见中获得的。因此，读者不必将许多描述性细节作为值得认真考虑的主题。

总的来说，佛教徒被教导要努力去自由地聆听或阅读他们想要的东西，而不是在未经过必要和适当思考的情况下急于拒绝或接受任何东西，并通过专注和冥想来培养有助于断除各种疑惑的直观智，从而检验真理的主张。

旨在断除烦恼和各种苦的心的修习是佛教的最高理想。正如结尾处明确提到的那样，整部三界论（Traibhumikatha）是为了表明，尽管在这三界内从出生到再生的变化是普遍的，但仍有一种途径可以使人从无常和变化中解脱出来，从而克服苦难和实现真正的幸福。

我们希望这项工作将为促进世界这一区域的各国人民之间的进一步了解、和平共处与合作作出更大贡献。

Kullasap Gesmankit 夫人

泰国东盟文学选集国家团队负责人

曼谷

1985.5.20

REMARK ON REVISION OF TRAIBHUMIKATHA

Pithoon Maliwan

Traibhumikatha or Traibhum by King Ruang is one of the Thai classical literature dated back more than 600 years ago. Since it had been hand-copied down through generations, deversions from the originals were naturally unavoidable. The revision task became a heavy one but, it had been nevertheless carried out with utmost effort.

In revising the text, two original texts in Khmer scripts found on palm leaves booklets were used as references: they are the version by Maha Chuay of Wat Pak Nam scribed in 1778, and that by Maha Chan scribed in 1787. In addition, another special text believed to have been scribed during the late Ayuttahya period was also used. Whenever words or phrases were found to vary among these texts, the ones believed to be the oldest version would be chosen for this text and explanations would be provided in the footnotes. The term (อ.ย.) would be written alongside to indicate the Ayuttahya source.

When words or sentences were found missing and the remaining sentences meaningfully uncorrelated, or when numbers of topics were found inconsistent or incomplete, additions or corrections would then be made and they would be parenthesized to indicate their presence.

三界论修订说明

Pithoon Maliwan

銮王的三界论（Traibhumikatha 或 Traibhum）是 600 年前泰国的古典文学作品之一。由于它是经过几代人手抄的，因此自然不可避免地要偏离原始版本。修订任务成为了繁重的任务，但尽管如此，我们还是尽了最大的努力。

在修订文本时，使用了在棕榈叶小册子上发现的高棉文字的两种原始文字作为参考：它们是屈白榄（Wat Pak Nam）的马哈川（Maha Chuay）于 1778 年书写的版本，以及马哈禅（Maha Chan）于 1787 年所书写的版本。还使用了据信在大城府（Ayuttahya）晚期被抄写的文字。只要发现这些文本中的词或短语有所不同，就会选择被认为是最早版本的词或短语，并在脚注中提供解释。术语（อ.ย.）将与大城府（Ayuttahya）的来源一起写在后面。

当发现单词或句子丢失而其余句子没有意义时，或者发现主题的数量不一致或不完整时，将进行补充或更正，并在括号中指出它们的存在。

Words or sentences that raised problems would then be looked at for further evidence from the Pali books which had been referred to in the Prologue and at the end of Traibhumikatha. These findings would be recorded in the footnotes. Even when some of the scripts might not pose any problem but were found to be too concise, they would be footnoted if the new finding revealed more detail. This was aimed to facilitate future research. As for the orthography, they were presented as they actually appeared in the original texts except fora few words which were inconsistently used with no firm explanation; for example, หมันคง· มันคง, ข้า (ทำให้ตาย). ฆ่า ,These inconsistencies were believed to arise during the hand copying process. Hence, the simple rule of word usage would be referred to for solution along with reference from the Sukhothai Inscription.

In this revision, besides the general Thai gramma and other cited references, the gramma of the Northeastern and Northern dialects had also been consulted since some of the idioms and expressions found in the text were similar or related to those two dialects.

Translated from Thai Version by **Panit Boonyawanna**

然后，会从序言里和三界论末尾提到的巴利书籍中寻找出现问题的单词或句子，以寻求进一步的证据。这些发现将记录在脚注中。即使某些字母除了被发现过于简洁外可能不会造成其他任何问题，但如果新发现揭示了更多细节，它们将被注脚。这旨在促进未来的研究。至于拼写法，它们是按原本的样子出现的，只是有一些用词不明确，用法不一致的词；例如 หมันคง· มันคง, ข้า (ทำให้ตาย) . ฆ่า，这些不一致被认为是在手抄过程中出现的。因此，我们将参考简单的单词用法规则以解决问题，同时参考素可泰碑文。

在此修订版中，除了一般的泰语语法和其他引用的参考文献以外，还参考了东北方言和北部方言的语法，因为文本中发现的某些成语和表达方式与这两种方言相似或相关。

由 Panit Boonyawanna 译自泰文版

TRANSLATOR'S NOTE

The modern view is that this classical treatise on the nature of the entire Universe, from the deepest hell to the highest heaven and beyond, from a single living cell to the grand cycle of cosmic destruction and renewal, is a philosophical work of contemporary significance. The task of translating this book into a modern western language was therefore one which the translation team found meaningful.

Well aware of the Truibhumikuthu 's significance, and its influence on Thai concepts and cultural traditions, the translation team held a seminar on the Traibhumikuthu to gather all the various contemporary insights into subject. At the two-day seminar, a number of scholars and researchers shared their opinions on the wide range of topics discussed in Traibhumikuthu and their possible significance. The result was very productive and of great help to the translation team.

译者按

现代观点认为，从无间地狱到有顶天乃至更广阔的世界，从单个活细胞到宇宙毁灭与再生的大循环，这部关于整个宇宙本质的经典论著，都是具有当代意义的哲学著作。因此，翻译团队认为，将这本书翻译成现代西方语言的任务是很有意义的。

翻译团队了解三界论的重要性及其对泰国思想和文化传统的影响，因此在三界论上举办了一次研讨会，以收集有关该主题的所有当代见解。在为期两天的研讨会上，许多学者和研究人员就三界论中讨论的广泛主题及其可能的意义分享了他们的观点。结果非常有成果，对翻译团队有很大帮助。

The extant copies of the text are written in the Thai languagein an old alphabet, known in Thai as “khom” and related to the Khmer alphabets, which had been used in Thai Buddhist monasteries for centuries. These texts were transcribed into the modern Thai script that has been used by the state administration since Sukhothai times, and then edited. The translation team would like to thank Mr. Phitoon Maliwan for his part in the preliminary work and the work to follow.

The next step was to elucidate the meaning of the more difficult parts of the text, and especially the psychological passages that provide the analytical foundation for the descriptions of the several planes of existence and their inhabitants. We were very fortunate to have Mr. Sujib Punyanubhab and Mr. Phitoon Maliwan as our resource consultants.

From there on the work of translation was difficult but not unreasonably so. The English language and its myriad associations with the Western Christian culture added to the team's difficulties and recourse had to be taken to "Indianizing" the language with some specialized vocabulary laced liberally with transeribed names and technical terms. We would like to thank Mr. Victor Kennedy and Mr. Sujib Punyanubhab for their contributions here.

It is thought that a table showing the system of transcription adopted would be of interest to some readers already familiar with trans-Indian literature. The system adopted is our modification of the Thai Royal Institute's so-called "Graphic" method that serves as a first step to reconstructing an Indian loan word that the Thai language has borrowed, ultimately from one or other of the two classical languages of ancient India, that is, Sanskrit and Pali. All diacritic marks, are omitted for the convenience of printing.

现存的文本是用泰语的一种老字母写成的，该字母在泰语中称为“khom”，与高棉字母有关，而高棉字母在泰国佛教寺院中使用了几个世纪。这些文字被抄录成现代的泰国文字，自素可泰时代以来一直被国家行政部门使用，然后进行编辑。翻译团队要感谢帕通·玛利晚（Phitoon Maliwan）先生所做的初步工作和后续工作。

下一步是阐明文本中较困难的部分的含义，尤其是阐明为多个生存界及其居民的描述提供分析依据的心理段落。我们非常幸运，有素寂·普亚努帕（Sujib Punyanubhab）先生和毗通·玛利晚（Phitoon Maliwan）先生担任我们的资源顾问。

从那里开始，翻译工作很困难，但这并非毫无道理。英语及其与西方基督教文化的种种联系增加了团队的困难，因此必须采取措施，用一些专门的词汇“印度化”该语言，并在词汇上加上翻译的名称和技术术语。我们要感谢维克托·肯尼迪（Victor Kennedy）先生和素寂·普亚努帕先生在这里所作的贡献。

可以认为，对于那些已经熟悉跨印度文学的读者来说，显示采用的转录系统的表格可能会引起人们的兴趣。我们采用的系统是对泰国皇家学院所谓的“图形”方法的修改，该方法是重建泰语借来的印度借词的第一步，而这印度借词则源于古代印度的两种古典语言—梵语和巴利语中的一种或另一种。为了便于打印，省略了所有变音符号。

The modification used here takes the reconstruction one step further and, instead of relying solely on the spelling of the word in Thai, takes into consideration the principles of language change and chooses from the several alternatives provided by the Thai spelling in a particularcase that which most closely follows the classical form of the word be it Sanskrit or Pali. For example, there is the case of one of the many hells where one of the Thai names is “Phaitarani”, as a result of language change, while another of the Thai names, “Vetarani”, is the classical Pali form and therefore the name we have chosen to use.

Most of the Indian terms appearing late in this translation are therefore either a peculiarly Thai Buddhist hybrid Sanskrit or Pali. Pure“uncorrupted” Indian words are in a minority. However, the translation team has, from time to time, introduced the best known forms of names and terms for the sake of clarity, especially in the early chapters.

Translated from Thai Version by **Panit Boonyawanna**

此处使用的修改不是仅依靠泰语单词的拼写，而使重构更进一步，也考虑了语言更改的原则，并在特定情况下从泰文拼写提供的几种备选方案中进行选择，紧跟梵文或巴利文一词的古典形式。例如，由于语言的变化，在许多地狱中，其中一个泰语名称是“Phaitarani”，而另一个泰语名称“Vetarani”是古典的巴利语形式，所以我们选择使用后一种名称。

因此，在此翻译中较晚出现的大多数印度术语都是特有的泰国佛教混合梵语或巴利语。纯净的“不间断”印度语在少数群体中使用。但是，为了清晰起见，翻译团队不时引入了最广为人知的名称和术语形式，尤其是在前几章中。

Panit Boonyawanna 译自泰文版

三界论

TRAIBHUMIKATHA

THE HYMNS
(In Salutation to the Triple Gem)*

Having saluted with my head the Lord Buddha (the Enlightened One), the Saddhamma (the True Law) and the Noble Sangha (the Holy Order), I hereby relate this brief account of the Three Planes of Existence.

With delight and joy I revere the lotus the feet of the Conqueror, pleasant to associate with for a very long time, the meeting place of the bless - the good providing them with the taste of honey--immortality, blooms growing on the banks of Perfection, endowed with the flavor and aroma . the virtue and the glory, of the (golden) color of the petals of the Kannika flower[1] - (Nyctanthes Arbor Tristis).

In venerate the lamp - the Law, appeared to the good men who have realized the truth and who are like the flower's blooms, the lamp that shines the rays of preaching, tranquilizing the good men's hearts, the lamp that quells the utter darkness of demerit and was obtained by the Noble Sage.

With my head I revere the Noble Sangha (the holy community of the noble ones), which maintains moral conduct, like a lotus in the hearts of the good men, growing gloriously in the water of intelligence, the noble Sangha which brings forth spiritual gains to those who come to associate with, dressed as it is with righteousness, of pure and constant Morality, is endowed with the glory of wisdom.

English version by Sujib Punyanubhab

[1] It is a kind of a flower and tree which is generally used as a golden colour in dying raw silk.

礼赞偈
（礼敬三宝）*

头面顶礼那尊贵的佛陀、善法、圣僧团后，我谨概说此三界。

怀喜乐礼敬如莲的胜者足，愉快地相处了很长时间。
受到祝福的那个集会之地，善为他们提供不死蜜味。
具味、香之花长于至善之岸，夜花[2]瓣[金]色的美德、荣耀 。

可敬法灯至证悟的善士处，如同那绽放的花朵一样。
这灯明放射出说法的光芒，使善士的心灵平静下来。
这灯明祛除了恶行的至暗，它是由尊贵的圣者获得。

我以头面来礼敬这圣僧团，他们维持了正当的行为。
就像善士心中的莲花一样，在慧水之中美妙的生长。
以正直饰者与圣僧团交往，这带来出离的精神之得。
具备纯净和不间断的品德，他们被赋予智慧的光耀。

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[2] Kannika (Nyctanthes Arbor Tristis)它是一种花和树，通常用于将生丝染为金色。

The King named **Lithai**, the son of the King of Sukhothai, aiming at awakening the people, is of wisdom compared only to the goden castle[3], for he is possessed of the strength of unshakable faith, being with the accumulated wealth of learning; he has overcome the offending lands, is beloved by divine beings, handsome and talented, energetic and self-possessed, endowed with the virtues of generosity and moral conduct; he ministers to his parents too, he upholds righteousness, he is wise and well-versed in all sciences.

This account of the **(Three) Planes** was established by that King in the Thai language in the City of Sri Sajjanalaya in order to make known respectfully the (Lord Buddha's) message entirely and for ever.

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[3] In Buddhism， wisdom described the same as a Castle because those who ascend the castle can see things below and far away.

素可泰王的儿子，国王被称为立泰；
旨在唤醒这人民，智慧高于哥登堡[4]；
因具不动信念力，且有累积智慧财；
他战胜罪恶之地，并被天人所喜爱；
他英俊而有才华，充满活力又冷静；
慷慨且品行端正，并且侍奉于双亲；
他维护公平正义，聪明精通诸学科。

这三界的描述是由那位国王在室利萨贯呐那亚市（Sri Sajjanalaya，素可泰王国第二重要的城市）以泰语建立的，目的是长久且完整地传达（佛陀的）教导。

[4] 在佛教中，智慧被描述为城堡，因为登上城堡的人可以看到下面和远处的东西。

PROLOGUE

When did this Traibhumikatha, the Three Planes of Existence come into existence? It came forth a long time ago in the year of the cock, the twenty-third year of a new era, on a Thursday, on the full moon day of the fourth lunar month.) [5]Who was it that accomplished this feat? King Lithai, son of King Lelithui who reigned in the cities of Si Satchanalai and Sukhothai. King Lithai was the grandson of King Ramaraja, a sovereign of the solar lineage. He had reigned in Si Satchanalai for Six years when he composed this sacred work. Wherefore did the King compose the Traibhumikatha? It was penned for the Abhidharma, and to be preached to his mother. Another purpose was to promote the cause of the Dharma. From whence did the King gather his sources for the Traibhumikatha? From portions of the teachings, varying in size, taken from these holy books:

Arthakatha on the Caturagama
Arthukuthatiku on the Abhidhurmuvataru
Abhidharma(ttha)sangaha
Sumangalavilasini
Papancasudani
Saratthapakasini
Manorathapurani
Linatthapakasini
Arthakathatika (on the) Vinaya
Dharmapada
Mahavagga
Dhurmumahukatha
Mudhurutthavilasini
Dharmajataka
Jinalankara
Saratthadipani

5

序

这 Traibhumikatha—《三界论》是何时完成的？它是在很久以前的鸡年，也就是新纪元的第二十三年，在农历四月初四的一个星期四完成的。谁完成了这项壮举？是统治了西萨查那莱（Si Satchanalai）和素可泰（Sukhothai）诸城的勒立辉国王的儿子立泰（Lithai）王。立泰王是罗摩王（Rama Raja）——一位太阳家族的君主的孙子。当撰写这本圣著时，他已在西萨查那莱（Si Satchanalai）统治了六年。 国王为什么要编著《三界论》呢？ 它是为阿毗达磨所写的，并被讲解给他的母亲。另一个目的是促进佛法事业。国王从哪儿收集他的宝藏？从这些圣著中所摘录的不同长短的教义部分（以下内容在附录 3 亦有解释）：

Arthakatha on the Caturagama（Caturāgama-aṭṭhakathā 经藏前四部义注，Caturāgama=Catu 四+āgama 阿含）
Arthakathatika on the Abhidharmavatara（abhidhammāvatāra-aṭṭhakathāṭīkā 入阿毗达摩论复注）
Abhidharma(ttha)sangaha（Abhidhammatthasaṅgaha 摄阿毗达摩义论）
Sumangalavilasini（Sumaṅgalavilāsinī 长部义注—吉祥悦意）
Papancasudani（Papañcasūdanī 中部义注—破除疑障）
Saratthapakasini（Sāratthappakāsinī 相应部义注—显扬心义）
Manorathapurani（Manorathapūraṇi 增支部义注—满足希求）
Linatthapakasini（Līnatthapakāsinī—经藏前四部义注的古复注—显扬隐义）
Arthakathatika (on the) Vinaya （Vinaya- aṭṭhakathāṭīkā 律复注）
Dharmapada（Dhammapada 法句）
Mahavagga（律藏？—大品）
Dharmamahakatha （Dhammamahakathā？）
Madharatthavilasini（Madhuratthavilāsinī 小部 •诸佛史义注—显明妙义）
Dharmajataka（Dhammajātaka 法[天子]本生，小部 • 本生 • 457 经）
Jinalankara（Jinālañkāra 胜者庄严，一组礼赞佛陀之偈）
Saratthadipani（Sāratthadīpanī 律藏复注—心义灯）

Buddhavamsa

Sarasangaha

Milindapanha

Paleyya

Mahanidana

Anagatavamsa

Cariyapitaka

Lokapannatti

Mahakalpa

Arunavati

Samantappasadika

Visuddhimagga

Laksanabhidharma

Anutikahimdharma

Saririkavinicchaya

Lokuppatti

They were put together and given the name Traibhumikatha.

How was it that King Lithai of royal lineage, could gather these holy teachings and compile the sacred Traibhumikatha? TheKing was well-versed in the Tripitaka. He studied under many learned monks of the land. The Senior *Monk Munivamsa* was his first teacher. Later he learned some of the texts from the *Monk Anomadassi*, some from the Senior *Monk Dhammapala*, some from the Senior *Monk Siddhattha*, some from the Senior *Monk Buddhavamsa*, and some from the Senior *Monk Pannananda*. He took lessons with one court scholar called Upasena and another called Adaraya. He assiduously studied with the Senior *Monk Buddhaghosacarya*, in Haribhunjaya, through written communications.

Buddhavamsa（Buddhavaṃsa 小部·诸佛史）

Sarasangaha （sārasaṅgaha 心要—悉达多尊者 12-13 世纪的作品）

Milindapanha （milindapañha 小部·弥林德问）

Paleyya （Pāleyya 应护持）

Mahanidana （Mahānidāna 长部·大因缘[经]）

Anagatavamsa （Anāgatavamsa 未来史，斯里兰卡咖沙巴尊者所著的一部关于未来佛的作品）

Cariyapitaka（Cariyāpiṭaka 小部·所行藏）

Lokapannatti （lokapaññatti 世间施设）

Mahakalpa （mahākappa 大劫）

Arunavati （Aruṇavatī 相应部·梵天相应·阿卢那瓦帝经）

Samantappasadika（Samantapāsādika 律注—普端严）

Visuddhimagga （清净之道）

Laksanabhidharma （lakkhaṁabhidhamma？十万论）

Anutikahimdharma （anutikahimdhamma？）

Saririkavinicchaya （sārīrikavinicchaya [色]身分别）

Lokuppatti （loka+uppatti 世界起源）

它们被集中在一起，并命名为《三界论》（Traibhumikatha）。

出身王族的立泰王怎么能收集这些圣教并编著殊胜的《三界论》呢？国王精通三藏（Tipitaka），他在该国许多学识渊博的僧人的陪伴下学习。上座僧人**圣种**（Munivamsa）是他的第一任老师。后来，他又分别从僧人**最高见**（Anomadassi）、上座僧人**法护**（Dhammapala）、上座僧人**悉达多**（Siddhattha）、上座僧人**佛种**（Buddhavamsa）、上座僧人**慧喜**（Pannananda）那里学习了一些经文。他与名叫**伍波先那**（Upasena）和**阿达勒亚**（Adaraya）的两位宫廷学者一起上课。通过书面交流，他向住在哈利本吒亚（Haribhunjaya）的上座僧人**佛音**阿吒利（Buddhaghosacarya）学习。

Whoever wishes to enter heaven and Nirvarna, take heed. Listen to the story of the Traibhumi with care and devotion. Thosewho do will meet the Lord Sri Ariya Metteyya[6] when he descends into this world in order to attain Enlightenment and Omniscience.

[6]

希望投生天界和证悟涅槃之人，请注意。细心和恭敬地聆听《三界论》的故事。那些这样做的人将在圣主慈氏[7]（Metteyya）为获得正觉（Enlightenment）与一切知智（Omniscience）降世时与他会面。

[7] Metteyya 又可音译为美德亚，北传译为弥勒。他将在我们果德玛（乔达摩）佛之后未来人寿八万岁时成佛，是这个贤劫的第五位佛陀。

OVERVIEW
THE THREE PLANES OF EXISTENCE

CHAPTER 1

LIFE FORMS

All sentient beings wander in a round of rebirths through lhe three planes. What are these three planes？ One is the sensual plane; another is called the corporeal plane; the third is the incorporeal plane.

In the sensual plane there are eleven domains. What are these eleven domains? One is called the domain of hell beings; one is the Tiracchana domain (or the domain of animals); one is called the domain of the preta, (or miserable spirits); one is called the domain of the usura, or the domain of demons. These first four domains are the world of sorrow and suffering. Over these are the single domain of humun beings and the six domains of celestial beings. Of these, one is called Catumaharajika, (the heaven of the four great guardian kings); one is called Tavatimsa, (the heaven of thrity-three deities);one is the domain of the Yama, (the heaven of the deities who have attained happiness); another Tusitu, (the heaven of the deities who are constantly joyful); and another Nimmanarati, (the heaven of the deities who delight in what they create for themselves); and the sixth is called the domain of Paranimmitavasavatti, (the heaven of the deities who make the creations of others serve their ends). These seven domains are known collectively as the realm of happiness. All eleven domains taken together form the sensual plane.

Within the corporeal plane are sixteen domains. Three, the domain of Parisajja, (the abode of Brahma's retinue), the domain of Purohita, (the abode of Brahma ministers), and the domain of Maha Brahma, (the abode of the Great Brahma), are called the realm of the first deep trance or jhana. Next are Parittabha, (the abode of Brahmas of minor luster), Appamanabha, (the abode of Brahmas of infinite luster), and Abhassara, (the abode of Brahmas of radiant luster). These three are the realm of the second jhana.

总说三界

第一章

生命形态

所有的众生都在三界中轮回漂泊。这三界是什么？即欲界、色界、无色界。

欲界有十一地。这十一地是什么？即地狱界、畜生界（tiracchāna 动物界）、鬼界（peta）、阿苏罗界（asura 阿修罗界）。前四地是悲伤和痛苦的世界（四恶趣）。在这些之上是单独为一地的人界和天人的六地，即四王天（Catumaharajika 四个天王统治的天界）、三十三天（Tavatimsa 三十三个天人的天界）、亚马天（Yama 获得快乐的天人的天界）、喜足天（Tusita 欢喜不断的天人的天界）、化乐天（Nimmanarati 享受自己所化欲乐的天人的天界）和他化自在天（Paranimmitavasavatti 以他人所化欲乐为自己服务的天人的天界）。这七地统称为善趣。所有十一地共同构成了欲界。

色界有十六地。梵众天（Parisajja 梵天随从的住处）、梵辅天（Purohita 梵天大臣的住处）和大梵天（Maha Brahma 大梵天的住处）三地被称为**初禅天**。然后是少光天（Parittabha 光明较少的梵天的住所），无量光天（Appamanabha 无量光明的梵天的住所）和流光天（Abhassara 放射光芒的梵天的住所）。这三地是第二禅天。之上是少

Above are Parittasubha,(the abode of Brahmas of minor aura), Appamanasubha, the abode of Brahmas of infinite aura, and Subhakinha, (the abode of Brahmas of steady auras). These three are the realm of the the third jhana. Above them are seven more domains: Vehapphala, (the abode of Brahmas who enjoy great rewards) and Asannisatta, (the abode of Brahmas who are without the senses); Aviha, (the abode of Brahmas who forever enjoy their possessions); and Atuppu, (the abode of Brahmaswho are serene); Sudassu, (the abode of Brahmas who possess a pleasant vision); Sudassi, (the abode of Brahmas who possess a clear vision);and finally the Akanittha, (the abode of the Brahmas who reign supreme. These seven domains comprise the reulm of the fourth jhana The last five domains, from Aviha to Akanittha, are know as the five pure abodes. All sixteen domains taken together constitute the corporeal plane.

In the incorporeal plane there are four domains, Akasanancayatana of boundless space, Vinnananacayatana, of boundless consciousness, Akincannayatana of nothingness and Nevasannanasannayatuna,of neither perception nor nonperception. These are the four domains that constitute the incorporeal plane. All the thirty-one domains taken together consitiute The Three Planes of Existence.

CHAPTER 2

MODES OF BIRTH

How are beings born into these thirty-one domains? How many different modes of birth are there? There are 4 distinct modes of birth : one is the egg-born; one is the womb-born; one is called moisture-born; and one is spontaneous. The egg-born are beings that emerge from eggs, as in the case of snakes, chickens, other birds and fish in general. The womb-born are beings that come forth from the womb wrapped in a placenta, like elephants, horses, cows and buffaloes do. The moisture-born are those beings that are born of leaves, lotus pollen, decaying grass and rotting meat, sweat and scurf, and include worms, insects, caterpillars, gnats, mosquitoes, and certain kinds of fish. Egg-born beings, womb-born beings and moisture-born being all grow to maturity gradually. Those that take the spontaneous mode of birth, however, are different because beings born in this mode are born complete and whole and are fully-grown at the moment of birth, as is the case of the Brahmas (superior divine beings), the devyata (divine beings in general) and hell beings.

净天（Parittasubha 较少美丽的梵天的住所）、无量净天（Appamanasubha 无量清净美丽的梵天的住所）和遍净天（Subhakinha 遍满清净美丽的梵天的住所）。这三地是第三禅天。它们之上还有七地：广果天（Vehapphala 享受广大果报的梵天的住所）、无想有情天（Asannisatta 无心识的梵天的住所）、无烦天（Aviha 永远享受着自己所有的梵天的住所）、无热天（Atuppu 宁静的梵天的住所）、善现天（Sudassu 所见皆美妙的梵天的住所）、善见天（Sudassi 拥有清晰的视野的梵天的住所），最后是色究竟天（Akanittha 统治最高层天的梵天的住所）。这七地构成了第四禅天。从无烦天到色究竟天的最后五地被称为五净居天。全部十六地共同构成了色界。

无色界有四地，即空无边处天（Akasanancayatana）、识无边处天(Vinnananacayatana)，无所有处天(Akincannayatana)和非想非非想处天(Nevasannanasannayatuna)。这些构成了无色界四地。所有三十一地共同构成了三界。

第二章

出生方式

生命是如何出生在这三十一地中的？有多少种不同的出生方式？有四种不同的出生方式：卵生、胎生、湿生与化生。卵生指的是生物从卵中出生，例如蛇、鸡、其他鸟类和鱼类。胎生是指生物从包裹在胎盘里的子宫中出生，例如大象、马、牛和水牛。湿生指的是生物由叶子、莲花花粉、腐烂的草和腐烂的肉、汗水和皮屑所生，包括蠕虫、昆虫、毛虫、蚊子和某些鱼类。卵生、胎生和湿生者均逐渐发育完整。然而，那些以化生的方式出生者则有所不同，因为以这种方式诞生的生命出生时是完全和完整的，并且在出生时就已完全长成，例如梵天（高贵的天人）、诸天（普通天人）和地狱[众生]。

CHAPTER 3
REBIRTH

The processes of coming into existence, or rebirth linking, are twenty in all. The first two are: the relinking of the immoral resultant consciousness that is accompanied by equanimity and marked by investigation; and the relinking of the moral resultant consciousness also accompanied by equanimity and marked by investigation. Two more are the relinking of the resultant consciousness associated with knowledge that is accompanied by pleasure, and is not prompted; and the relinking of the resultant consciousness associated with knowledge that is accompanied by pleasure and is prompted. Two more are the relinking of the resultant consciousness dissociated from knowledge that is accompanied by pleasure and is unprompted, and the relinking of the resultant consciousness that is dissociated from knowledge, accompanied by pleasure and prompted.

Another two are the relinking of the resultant consciousness associated with knowledge that is accompanied by equanimity and unprompted, and the relinking of the resultant consciousness associated with knowledge that is accompanied by equanimity and prompted. The last of the first ten are the relinking of the resultant consciousness dissociated from knowledge that is accompanied by equanimity and is unprompted, and the relinking of the resultant consciousness dissociated from knowledge, that is accompanied by equanimity and is prompted. The first ten rebirth linking processes thus enumerated comprise all the rebirths in the sensual plane. Beings who are still caught up in passion, lust and sensual desires in general take one of these ten kinds of rebirth linking.

The second group of ten consists of the relinking of the resultant consciousness associated with applied thought, the relinking of the resultant consciousness associated with sustained thought, the relinking of the resultant consciousness accompanied by pleasure, the relinking of the resultant consciousness accompanied by rapture, the relinking of the resultant consciousness accompanied by equanimity and associated with concentration, and the relinking of the resultant consciousness that is associated with corporeality only. These six kinds of rebirth linking processes are those taken by the Brahmas in the **corporeal plane**. the last group consists of the four relinking of the resultant consciousness associated with the domain of boundless space, the domain of boundless

第三章

再生

“投生”或者说“结生”过程总共有二十种。前两个是：不善果报舍俱推度心结生与善果报舍俱推度心结生。之后两个是悦俱智相应无行心结生及悦俱智相应有行心结生。之后两个是悦俱智不相应无行心结生与悦俱智不相应有行心结生。

之后两个是舍俱智相应无行心结生与舍俱智相应有行心结生。前十种中的最后两种是舍俱智不相应无行心结生与舍俱智不相应有行心。如此列举的前十种结生包括欲界的所有投生。仍被欲望、贪爱、欲贪所吸引的众生通常会以这十种方式中的一种结生。

十种结生的第二组包括寻俱果报心结生、伺俱果报心结生、喜俱果报心结生、乐俱果报心结生与只是舍、一境性俱果报心结生。这六种结生是**色界**梵天的结生方式。最后一组四种结生是空无边处、识无边处、无所有处和非想非非想处相应果报心。

这些就是二十种结生过程。

consciousness, the domain of nothingness, and the domain of neither perception nor nonperception. These fourprocesses are called collectively the incorporeal rebirth linking. AllBrahmas without form but with consciousness only take these lastfour processes of rebirth linking.

These, then, are the twenty rebirth linking processes.

CHAPTER 4
GOOD AND BAD BIRTHS

Beings that are born in Hell take only the spontaneous mode of birth. They are said to take this mode because they are fully grown at the moment of birth. The rebirth linking in this case is that of the immoral resultant consciousness marked by investigation and accompanied by equanimity. Those that are born in the preta domain, as miserable spirits, also take this kind of rebirth linking. It occurs thus: the consciousness that takes the immoral rebirth linking investigates its evil deeds with equanimity and is born in that place. Beings that are bornin the domain of the animals， the domain of preta and the domain of asura, (or the demons), all lake this one rebirth linking process, but they may take any one of the four modes of birth. Some are egg-born, some are womb-born, some are moisture-born, and some take the spontaneous mode of birth, yet they take but one kind of rebirth linking only, the one that is marked by investigation, accompanied by equanimity and results from evil deeds.

Those beings who have been virtuous take any of nine kinds of rebirth linking. Beings born in the human world can take any of the first ten processes of rebirth linking. These nine all involve investigation of righteous or meritorious deeds while coming into existence. People who are born deformed, and the fallen asura, have taken only one kind of rebirth linking, the first, characterized by investigation, accompanied by equanimity and resulting from evil deeds. It occurs as follows: the conscious mind that takes the rebirth linking investigates the evil deeds with equanimity and is born in that place.

There are eight kinds of rebirth linking for people who know the law, have wisdom and comprehend virtue and the Dharma, for example, a Bodhisattva. These people take whichever one of the eight kinds of rebirth linking they merit.

One is the relinking of the resultant consciousness that isassociated with knowledge, accompanied by pleasure and is prompted. In this kind of relinking, the conscious mind sees and knows with wisdom without being

第四章

善[趣]和恶[趣]出生

地狱的有情只以化生的方式投生。他们被认为采取这种方式是因为他们在出生之时就已经完全长成了。在这个例子中，执行结生的是不善果报舍俱推度心。那些出生在鬼界的有情，也以这种方式结生。它是这样发生的：执行不善结生的心中舍地推度其恶行，并生起于该处。投生于畜生界、鬼界、阿苏罗界的有情，都使用这一结生过程。虽然他们可能以四种方式中的任何一种出生：有些是胎生、有些是卵生、有些是湿生、有些是化生，但他们都只以一种方式结生，即不善果报舍俱推度。

那些具德的有情以九种方式中的任何一种结生。投生于人界的有情可以前十种方式中的任何一种结生。这九种都涉及到在结生时对法行或善行的推度。天生残疾之人及堕恶趣的阿苏罗只以一种方式结生，即不善果报舍俱推度。它是这样发生的：导致结生的觉知之心中舍地推度其恶行，并在那里生起。

对于如菩萨一样知法、有慧、理解戒与法的人，有八种结生方式。他们以其应得的八种方式中的任何一种结生。

一种是悦俱智相应有行心执行结生。在这种结生方式中，伴随着智慧的觉知之心在无人告知下亲知实见，体验到愉悦并以此结生。另一种结生是悦俱智相应有行心。在这种结生方式中，伴随着

told by anyone, experiences pleasure and takes this rebirth linking. Another is the relinking of the resultant consciousness asscoiated. with knowledge that is accompanied by pleasure and prompted. In this kind of relinking, the conscious mind sees and knows with wisdom on being told by someone, experiences pleasure and takes the rebirth linking. Another is the relinking of the resultantcon sciousness dissociated from knowledge that is accompanied by pleasure, and unprompted. The mind that takes this rebirth linking does not know, is told by no one, experiences pleasure and takes the rebirth linking. The fourth is the relinking of the resultant consciousness that is dissociated from knowledge accompanied by pleasure, and prompted. It occurs thus: the mind does not know, although it is told by someone, experiences pleasure and takes this rebirth linking. Another is the relinking of the resultant consciousness associated with knowledge that is accompanied by equanimity, and unprompted. In the relinking of this kind the mind sees and knows with wisdom without being told by anyone and takes the rebirth linking with equanimity. The next is the relinking of the resultant consciousness associated with knowledge that is accompanied by equanimity and prompted. In this kind of relinking the mind sees and knows with wisdom on being told by someone and takes the rebirth linking with equanimity. Next is the relinking of the resultant consciousness dissociated from knowledge that is accompanied by equanimity and unprompted. The mind that takes this rebirth linking does not know, is not told by anyone, and takes the rebirth linking with equanimity. The eighth is called the relinking of the resultant consciousness that is dissociated from knowledge, accompanied by equanimity, and prompted. The mind that takes this rebirth linking does not know, although it has been told, and takes this rebirth linking with equanimity.

Beings that are born in the upper six domains of the sensual plane, such as those in the domain of the Four Great Guardian Kings take only the spontaneous mode of birth, and anyone of the eight kinds of rebirth linking already described. Thus in the entire sensual plane there are altogether ten kinds of rebirth linking and four modes of birth.

智慧的觉知之心在无人告知下亲知实见，体验到愉悦并以此结生。另一种结生是悦俱智不相应无行心。这种执行结生的心并非自己亲知，无人告知，并体验到愉悦并以此结生。第四种结生是悦俱智不相应有行心。它这样发生：尽管被别人告知，心却没有亲知，体验到愉悦并以此结生。另一个是舍俱智相应无行心的结生。在这种结生中，心在没有任何人告知的情况下以智慧亲知实见，体验到平静（中舍）并以此结生。接下来是舍俱智相应有行心的结生。在这种结生中，心在被别人告知后以智慧亲知实见，体验到平静（中舍）并以此结生。之后是舍俱智不相应无行心的结生。执行这种结生的心是没有亲知的，也没有任何人告知，体验到平静（中舍）并以此结生。第八种被称为舍俱智不相应有行心的结生。尽管已被告知，执行这种结生的心并没有亲知，体验到平静（中舍）并以此结生。

在欲界六天中出生的有情，如四王天的天人，仅以化生的方式出生，且已被指以八种方式的任何一种结生。因此，在整个欲界共有十种结生方式与四种出生方式。

CHAPTER 5

BRAHMA BIRTHS

Beings born as Brahmas in the Realm of the First Jhana take the rebirth linking that occurs consequent to the practice of the first jhana and that is associated with applied initial thought, sustained thought, joy, rapture and concentration. The mind that takes this rebirth linking reflect and investigates, and experiences great joy and rapture. it unifies itself and takes the rebirth linking. If the force of the rebirth thought is slight, the being will be reborn in the domain of Parisajja. If the force is moderate, he will be reborn in the domain of Purohita.If it is strong, he will be born in the domain of Maha Brahma. These three domains are called the Realm of the First Jhana.

Beings that are born as Brahmas in the Reulm of the Second Jhunu take the spontaneous mode of birth. They take the relinkingthat is associated with the practice of the second jhana and occurs with sustained thought, joy, rapture and concentration. The mind that takes this rebirth linking investigates, and experiences great joy and rapture; it unifies itself and takes the rebirth linking. If the force of the rebirth thought is slight, the being will be reborn in the domain of Parittabha. If it is moderate, he will be reborn in the domain of Appamanabha.If it is strong, he will be reborn in the domain of Abhassara. These three are called the Realm of the Second Jhana.

Beings that are born as Brahmas in the Realm of the Third jhana take only the spontaneous mode of birth. They take the relinking associated with the practice of the third jhana and this occurs with joy, rapture and concentration. The mind that takes this rebirth linking does not reflect or investigate; it sees clearly and experiences great joy and rapture, enters into concentration and takes this rebirth linking. If the force of the rebirth thought is slight, the being will be born in the domain of Parittasubha. If it is moderate, he will be born in the domain of Appamanasubha. If it is strong, he will be reborn in the higher domain of Subhakinha. These three domains are called the Realm of the Third Jhana.

Beings that are born as Brahmas in the Reulm of the Fourth Jhana too take only the spontaneous mode of birth. They take the relinking that is associated with the practice of the fourth jhana and occurs with concentration and equanimity. The mind that takes this rebirth linking sees this rebirth as true happiness and takes the rebirth linking with pure joy and equanimity. Such a being is reborn at the domain

第 5 章

梵天出生

投生为初禅天梵天的有情，其结生是练习寻、伺、喜、乐、一境性俱的初禅的果报。执行结生的心反思和推度，并体验了极强的喜、乐；它统合了自身，并执行结生。如果结生心的力量较弱，有情将生于梵众天；如果力量中等，他将生于梵辅天；如果力量强大，他将生于大梵天。这三地被称为初禅天。

投生为第二禅梵天的有情采用了化生的方式。其以练习伺、喜、乐、一境性俱的第二禅来执行结生。执行结生的心推度并体验了极强的喜、乐；它统合了自身，并执行结生。如果结生心的力量较弱，有情将生于少光天；如果力量中等，他将生于无量光天；如果力量强大，他将生于流光天。这三地被称为第二禅天。

投生为第三禅梵天的有情只采用化生的方式。其以练习喜、乐、一境性俱的第三禅来执行结生。执行结生的心不会反思或推度，而是清晰地见到并体验到极强的喜、乐，保持专注并执行结生。如果结生心的力量较弱，有情将生于少净天；如果力量中等，他将生于无量净天；如果力量强大，他将生于遍净天。这三地被称为第三禅天。

投生为第四禅梵天的有情也只采用化生的方式。其以练习舍、一境性俱的第四禅来执行结生。执行这种结生的心将此视为真正的快乐，并以纯净的喜与舍来执行结生。这样的有情再生于广果天。

of Vehapphula. Beings born in the next highest domain of Asannisatta, take only the spontaneous mode of birth. So do beings born in the Five Pure Abodes: A viha, Atappa, Sudassa, Sudassi and Akanittha. These are the abodes of the Anagami Brahmas, of non-returners, and of Arahants, the perfect ones. These last six kinds of rebirth linking are the corporeal rebirth linking processes.

Beings who are reborn in the four domains of the incorporeal plane, the Realm of the Fifth Jhana, take only the relinking of the resultant conciousness associated with boundless space. The mind taking this rebirth linking rejects the slightest sign of corporeality, takes the boundless space, fixes on it for a moment and then takes the rebirth linking. Beings that are born in the domain of Vinnanancayatana all take the relinking of the resultant consciousness associated with boundless consciousness. The mind taking the rebirth linking rejects space and takes the rebirth linking. Beings that are born in the domain of Akincannayatana take only the relinking of the resultant consciousness associated with nothingness. The mind that takes this rebirth linking does so with a very tenuous consciousness. Beings that are born at the fourth incorporeal domain of Nevasannanasannayatana take only the relinking of the resultant consciousness. It is associated neither with perception nor with nonperception. The mind taking this rebirth linking holds that there is neither perception nor non-perception and takes the rebirth linking.

Thus all beings take their rebirth linkings and come into existence in any of the thirty-one domains of The Three Planes of Existence.

在下一个高处——无想天出生的有情，也只采用化生的方式。生在无烦、无热、善现、善见、色究竟这五净居天的有情也是如此。它们是不来果（Anagami）梵天人及究竟圆满者—阿拉汉的住处。这六种结生是色界结生过程。

生于无色界四地（第五禅天）的有情，只以空无边处果报心结生。以此结生之心祛除微细的物质相，占据无边虚空，在其中安住一段时间并执行结生。生于识无边处天的有情，均以识无边处果报心结生。以此结生之心祛除空间并执行结生。生于无所有边处天的有情，只以无所有边处果报心结生。以此结生之心以非常微弱的心执行结生。生于无色界第四地——非想非非想处天的有情，只以非想非非想处果报心执行结生。它既不是有想也不是没有想。以此结生之心以保持既不是有想也不是没有想来执行结生。

因此，一切有情结生并投生于三界三十一地的任何一处。

BOOK ONE

HELL

CHAPTER 1
CAUSATION

All beings that are born in hell take spontaneous mode of birth. They are born complete with all twenty-eight materialities. What are these twenty-eight kinds of materiality? They are earth, water, fire, and air; eye, ear, nose, tongue and body; the objects of sight, sound, odor, taste and touch; femininity and masculinity; heart, vitality and nutriment; space; bodily intimation and verbal intimation; lightness, pliability and adaptability; growth, continuity, ageing and impermanence.

Earth constitutes the skin and bones, water the fluids that flow within the body, fire the heat that is in the blood and warms the body, while air maintains the fullness of the body and gives it movement. The eye materiality constitutes that which sees, the ear materiality that which hears, the nose materiality that which smells various aromas, the tongue is that which tastes sourness and tartness and other flavors, and the body materiality constitutes that which is tangible and knows suffering and pain, The sight materiality is that which is visible, sound that which can be heard, odor that which can be smelled and is fragrant, taste that which can be savored, and the touch materiality is that which can be felt. Femininity is that which makes a woman. Masculinity is that which makes a man. The "heart' is the basis of those materialities that are within one's body. The vitality materiality is that which is inherent in all the materialities. The nutrient materiality is the food that is eaten. Space is that which connects and binds other elements. Bodily intimation is that which is known through

第一品

地狱

第一章

因果关系

一切生于地狱的有情都是化生。他们生而具有全部 28 种色。这二十八种色是什么？它们是地、水、火、风；眼、耳、鼻、舌、身；色、声、香、味和**触的对境**；女性根和男性根；心处、命根和食素（营养）；空界；身表和语表；色轻快性、色柔软性、色适业性；色积集、色相续、色老性、色无常性。

地界是皮肤和骨骼，水界是身体内流动的液体，火界是在血液里并温暖了身体的热量；而风界则维持了身体的饱满并使其运动。眼色是看，耳色是听，鼻色是闻到各种香气，舌色是尝到酸、辣或其他味道，身色是触碰并体验到苦与痛。色是可见的，声是可听到的，香是可以闻的气味和香，味是可以尝的味道，触是可以被触摸的。女性根使之成为女人，男性根使之成为男人。心处是有情身体内所有色法的基础。命根是所有色法所固有的。食素是所吃的食物。空界连接和结合其他元素。身表通过身体被觉知。语表是通过嘴觉知的。色轻快性以敏捷性而得知。色柔软性是那些柔软的特性。色适业性是可塑的特性。色积集是成长。色相续性是重复。为什么说色相续性的是重复？因为它日夜不停地持续发生。色老性

the body. Verbal intimation is that which is known through the mouth. Lightness is that which knows agility. Pliability is that which is soft. Adaptability is that which is malleable. Growth is that which develops. Continuity is that which recurs. Wherefore is the continuity materiality said to recur? It continues as the days and nights suceed one another. The ageing materiality is that which becomes old and aged. The impermanent characteristic of materiality is that which is not enduring and is apt to fall away or die. These then are the twenty-eight materialities that are the constituents of beings that are born in hell.

Beings who are born in evil places suffer distress and agony. Their minds are evil. With their evil minds they committed evil deeds. Evil minds are of twelve different kinds. One is the mind that does not know a deed is evil and commits it of its own, boldly and gladly. Another is the mind that does not know a deed is evil and commits it gladly at the instigation of others. Another is the mind that knows a deed is evil but commits it boldly and gladly of its own nevertheless. Another is the mind that knows a deed is evil yet commits it gladly at the instigation of others. Another is the mind that does not know a deed is evil and commits it of its own with indifference. The sixth is the mind that does not know a deed is evil but commits it with indifference at the instigation of others. The next is the mind that knows a deed is evil yet commits it, of its own and with indifference. Another is the mind that knows a deed is evil but commits it with indifference at the instigation of others. Another is the mind that is filled with hatred and does evil boldly and maliciously of its own, and another is the mind that is filled with hatred and does evil with malice at the instigation of others. Then there is the mind that is full of doubt and, not believing in good and evil, does evil with indifference; and lastly, the mind that is restless, rising as easily as ashes disturbed by a trivet stone added to an old fire, and does evil with as much indifference. When any of these twelve mental states occurs in anyone it will result in his being born in an evil place, in for example one of the four domains in the World of Sorrow and Suffering.

是变老的。色无常性是不持续，易于变弱或死亡。这些就是二十八种色，它们是生于地狱的有情的构成要素。

生于恶趣的有情感到悲伤与痛苦。因为不善心，他们造了恶业。不善心有十二种。一种是不知一种行为是邪恶的，且勇敢而愉悦地自己主动做（悦俱邪见相应无行）。另一种是不知一种行为是邪恶的，而在别人的怂恿下愉快地做（悦俱邪见相应有行）。另一种是知道一种行为是邪恶的，但却勇敢而愉悦地主动作恶（悦俱邪见不相应无行）。另一种是知道一种行为是邪恶的，却在别人的怂恿下愉悦地做（悦俱邪见不相应有行）。另一种是不知一种行为是邪恶的，且平静地自己主动去做（舍俱邪见相应无行）。第六种是不知一种行为是邪恶的，且在别人怂恿下平静地去做（舍俱邪见相应有行）。后一种是知道一种行为是邪恶的，却平静地自己主动去做（舍俱邪见不相应无行）。另一种是知道一种行为是邪恶的，却在别人怂恿下平静地去做（舍俱邪见不相应有行）。另一种是带着嗔恨，勇敢而主动地造恶（忧俱嗔恚相应无行）；另一种是带着嗔恨，在他人怂恿下恶意造恶（忧俱嗔恚相应有行）。还有一种是充满怀疑，不相信善恶且平静地做恶（舍俱疑相应）；最后一种是散乱的心，如被加到余火里的一个石架搅动的灰烬一样容易生起，并同样平静地做恶（舍俱掉举相应）。当这十二心理状态中的一种出现在任何有情身上时，都将导致他生于某个恶趣，例如生于充满悲伤和痛苦的四地之一。

How many are the causes that give rise to these evil minds? There are three causes: greed, anger and delusion. Greed is craving for the property of others, and often a desire to beat or kill them for their wealth. Anger causes a predisposition to make threats against others, to harbor resentments and to defame others. Delusion, ignorance, does not know the Dharma. It causes the mind to be wicked, to go astray, and to be partial to evil deeds, so it never knows happiness and satisfaction. These three roots of evil, greed, anger and delusion, cause beings to commit the ten kinds of evil deeds and to be born in such evil places as the Four Lowest Domains in the World of Sorrow and Suffering.

There are ten kinds of evil deeds. They are committed physically, verbally and mentally. Three are done with the body, four with the mouth, and three with the mind. The three physical deeds of evil are: the killing of living creatures with one's hands or feet, the seizing in one's hands or with one's feet of things that are not given, and adultery, the taking of other men's wives. The four kinds of evil deeds committed with the mouth are: false speech, which means saying words that people do not like to hear; slanderous speech, or saying words that cause misunderstanding and alienation; abusive speech, or saying harsh words, criticism and gossip that offends others; and vain speech, which means engaging in unprofitable conversation, or saying things for fun and in jest that should not be said.

There are three kinds of evil deeds committed with the mind. One is false views, that is, holding firmly to what is unjust and unreasonable, taking it to be just and reasonable, and taking what is just and reasonable to be unjust and unreasonable. Another is fuming anger, the object of which is vehemently believed to be one's enemy. It causes a person to take pleasure in speaking ill of others and to hold firm to his wrath. The third is an intent to harm others, hurting or killing a person in order to gain his possessions. Thus enumerated arethe ten kinds of evil deeds committed by evil minds.

导致这些不善心的原因有几种？有三种原因：贪、嗔与痴。贪是渴求别人的财产，并且经常想要为了获得财产而打或杀了他们。嗔会引发威胁他人的的倾向，心怀怨恨并诽谤他人。痴、无明是对佛法无知。它使心变得邪恶，误入歧途，并倾向于恶行；因此，它永远不懂得愉悦和满足。贪、嗔、痴这三不善根，使得有情做了十恶业，并生于如悲伤和痛苦世界里的四堕处一样的恶趣。

有十种恶业，它们以身体、语言和心念来造作。三种以身造，四种以语造以及三种以意造。三种不善的身业是，以某人的手或脚杀生、用手或脚拿取未给与的物品以及欲邪行——夺取其他男人的妻子。四种不善的语业是虚妄语，这表示说出人们不愿意听的话；离间语或引起误解和疏远的言语；粗恶语或说出冒犯他人的粗话、指责的话或闲言碎语；杂秽语，这表示没有意义的谈话，或以娱乐和玩笑的方式说一些不该说的话。

有三种以意造的恶业。一种是邪见，即坚持不正确、无理的为正确、有理的，而认为正确、有理的为不正确、无理的。另一种是强烈的愤怒，其目标被极力认为是他的敌人。它使一个人乐于说他人的坏话，并固执于他的愤怒。第三种是伤害他人的意图——伤害或杀死某人，以获得其财产。如此就列举了不善心造作的十种恶业。

The psychic factors that attend and prompt the mind to do evil are twenty-seven in all: contact, feeling, perception, volition. concentration, vitality, attention, applied thought, sustained thought, resolution, effort, joy, attachment, delusion, shamelessness, fearlessness, restlessness, greed, false views, pride, anger, envy, avarice, worry, sloth, torpor and doubt. Contact is the factor that makes an impression on the mind. Feeling causes the mind to experience. Perception causes the mind to know. Volition causes the mind to think. Concentration causes the mind to be firmly fixed. Vitality gives life to the mind. Attention directs the mind towards evil. Applied thought causes the mind to plan and reflect on doing evil. Sustained thought causes the mind to investigate doing evil. Resolution, with respect to evil deeds, makes the mind strong. Effort causes the mind to seek evil directs the mind towards evil. Joy cauese the mind to take delight in evil. Attachment causes the mind 10 be attuned to evil. Delusion causes the mind to be fascinated by evil. Shamelessness causes the mind to feel no shame in doing evil. Fearlessness prevents the mind from dreading to do evil. Restlessness causes the mind to wander. Greed causes the mind to covet. False views cause the mind to hold firm to evil. Pride makes the mind ambitious and haughty. Anger causes the mind to harbor resentments. Envy makes the mind jealous and envious. Avarice makes the mind miserly. Worry causes the mind to be suspicious. Sloth lulls the mind and makes it lethargic. Torpor puts the mind to sleep. Doubt agitated the mind, thus preventing it from feeling pleased when someone says what is righteous and fitting. The twenty-seven aforesaid psychic factors are what can prompt the mind to do evil.

引导并促使心造恶的心所（心理因素）共有 27 种：触、受、想、思、一境性、名命根、作意、寻、伺、胜解、精进、喜、欲、痴、无惭、无愧、掉举、贪、邪见、慢、嗔、嫉、悭、恶作、昏沉、睡眠和疑。

触是在心中留下印象的因素。受使心体验。想使心了知。思使心思考。一境性使心稳固。名命根带给心生命力。作意将心导向不善。寻使心计划并考虑造恶。伺使心省察造恶。作恶的胜解使心坚定。使心追求恶的精进引导心朝向恶。喜使心喜欢于恶。欲使心适应于恶。痴使心被恶所吸引。无惭使心不因造恶而感到羞耻。无愧使心不畏惧造恶。掉举使心不得安宁。贪使心渴求。邪见使心固执于恶。慢使心野心勃勃、傲慢自大。嗔使心怨恨。嫉使心羡慕嫉妒。悭使心吝啬。恶作使心怀疑[8]。昏沉使心麻木且无精打采。睡眠使心昏昏欲睡。疑使心摇摆，因此当有人说正确、有理的话时，它就不会感到愉悦。上述二十七种心所，就是使心造恶的因素。

[8] 根据阿毗达摩，恶作应是使心追悔。

CHAPTER 2
THE GREATER HELLS

Beings that have committed the ten kinds of evil deeds described above will be bron in the four lowest domains, The World of Sorrow and Suffering, and primarily in the eight major hells, namely: Sanjiva, the hell of the death-life cycle; Kalasutta, the hell of black thread marks; Sanghata, the hell of crushing and pulverizing; Roruva, the hell of groans and moans; Maha Roruva, the great hell of groans and moans; Tapa, the hell of the fiercely burning fire; Maha Tapa, the great hell of fiercely burning fire; and Maha Avici, the great hell of unremitting suffering.

The eight major hells lie beneath the world we live, one under another. A vici is beneath them all, While Sanjiva is above the other seven. Beings that are born in Sanjivu live there and die and live again for 500 hell years. Since one day and one night in this hell is equal to 9,000,000 years, 500 years in Sanjiva are equal to 1,620,000,000,000year in the human world, Beings that are born in Kalasuttu remain there for 1,000 years, One day and one night in Kalusutta is equal to36,000,000 years in the human world, so 1 ,000 years in this hell are equal to 12,690,000,000,000 years in the human world. Beings that are born in Sanghata live there for 2,000 hell years. One day and one night in this hell is equal to 145,000,000 years in the human world. 2,000 years in Sanghata, therefore, are equal to 103,680,000,000,000 years in the human world. Beings that are born in Roruva live there for 4,000 years, One day and one night in Roruva is equal to 576,00,000 years in the human world, so 4,000 years there are equal to 829,4400000,000 years in the human world. Beings that are born in Maha Roruva live there 8,000 hell years. One day and one night in Maha Roruva is equal to 2,304,000,000 years in the human world. Eight thousand years in Maha Roruva then are equal to 6,635,520,000,000,000 years in the human world. Beings that are born in Tapa live there 16,000 hell years.

第二章

大地狱

造作了上述十种恶业的有情将生于四恶趣——悲伤和痛苦的世界，主要是八大地狱，即：复活地狱（Sanjiva），死生循环不断的地狱；黑索地狱（Kalasutta），黑色绳索标记的地狱；众合地狱（Sanghata），挤压与粉碎的地狱；号叫地狱（Roruva），哀求和嚎叫的地狱；大号叫地狱（Maha Roruva），哀求和嚎叫的大地狱；燃烧地狱（Tapa），烈火熊熊燃烧的地狱；大燃烧地狱（MahaTapa），烈火熊熊燃烧的大地狱；无间地狱（Maha Avici），无尽痛苦的大地狱。

八大地狱就在我们所生活的世界下方，一个挨一个。无间地狱在最下面，而复活地狱在其他七个地狱之上。出生于复活地狱的有情居住于此，并在 500 地狱年里死而复生。由于此地狱的一天一夜等于[人界的] 9,000,000 年，所以复活地狱的 500 年就等于人界的 1,620,000,000,000 年；出生于黑索地狱的有情活 1000 年，黑索地狱的一天一夜相当于人界的 36,000,000 年，因此该地狱的 1,000 年相当于人界的 12,690,000,000,000 年；出生于众合地狱的有情活 2,000 地狱年，此地狱的一天一夜相当于人界 145,000,000 年，因此众合地狱的 2,000 年相当于人界的 103,680,000,000,000 年；出生于号叫地狱的有情活 4,000 地狱年，号叫地狱的一天一夜相当于人界 576,00,000 年，因此号叫地狱的 4,000 年相当于人界的 829,4400000,000 年；出生于大号叫地狱的有情活 8,000 地狱年，大号叫地狱的一天一夜相当于人界 2,304,000,000 年，因此大号叫地狱的 8,000 年相当于人界的

One day and one night in Tapa is equal to 9,236,000,000 years in the human world 16,000 years in Tapa then are equal to 53,084,160,000,000,000 years in the human world, Beings that are born in Maha Tapa, however, suffer there for such an extremely long period that it cannot be measured in months and years. They live there, it is said, for half a kalpa. Beings that are born in Avici suffer there for one kalpa.

Each of the eight major hells has four corners. The plan is a square with four gates in the four directions. The floor that forms the bottom is made of burning hot iron. The ceiling that forms the top is also made of burning hot iron. These square hells measure 100 yojana on each side. One yojana is equal to 8,000 wa[9] (a short fathom). The four sides, the floor and the ceiling are all nine yojana thick. There is not a single empty space in these hells. They are fully filled with hell beings pressed closely together and the hell fires burn continuously until the close of a kalpa. The evil deeds a person has committed feed the fire that sets him ablaze. He is like kindling that bursts into flame to start its own fire.

The eight major hells are each surrounded by sixteen subsidiary hells, four on each side. Each one of these subsidiary hells is surrounded by forth minor hells. The subsidiary hells are each 10 yojana wide. The major hells with all their annexes total 456. No hell guardians live in the eight major hells. They are not places fit for the hell guardians. There are hell guardians in the subsidiary hells and minor hells, and the subsidiary hells where the hell guardians live are called the Usuda (Usada, or protruding) hells.

These hell guardians, when they were living in the human world, did both good and evil deeds. When they died they were first born as hell beings. They lived in hell for 15 days and were slashed, stabbed and slain for the full fifteen days by another group of hell guardians. Then they took up their duty as hell guardians for the next15 days. And so it continued. This constant alternation continues on for an indefinitely long period of time, until the force of the evil deeds has been exhausted. In this way the hell guardians resemble one group of preta, or miserable spirits, called "the preta of the divine mansions. Some of the latter are preta during the day but at night they become devata, or celestial beings. Others are devata in

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6,635,520,000,000,000 年；出生于燃烧地狱活 16,000 地狱年，燃烧地狱的一天一夜相当于人界 9,236,000,000 年，因此燃烧地狱的 16,000 年相当于人界的 53,084,160,000,000,000 年；然而，生于大燃烧地狱的有情遭受如此漫长的痛苦以至于无法用月与年来衡量。据说，他们将在那里活半劫。出生于无间地狱的有情要受苦一劫。

八大地狱各有四角。平面图是一个四面有四扇门的正方形。构成底部的地板是由燃烧的热铁制成的。构成顶部的顶棚也是由燃烧的热铁制成的。这些方形地狱每边各有 100 由旬（yojana），一由旬（约等于 11 公里）等于 8,000 瓦（一个短英寻）。四面、地板与顶棚都有 9 由旬厚。这些地狱里没有一处空位。它们被挤在一起的地狱有情所充满，地狱的烈火持续燃烧直到一劫结束。一个人所作的恶行资助了将他点燃的火焰。他就像着火的火种，自己将自己点燃。

八大地狱被十六个附属地狱包围，每边有四个。每个附属地狱都被四个小地狱包围。附属地狱每个有 10 由旬宽。大地狱及其所附属的地狱共有 456 个。八大地狱没有狱卒，它们不是适合狱卒的地方。在附属地狱和小地狱中有狱卒，狱卒所居住的附属地狱被称为伍苏达（Usuda，Usada，或突出）地狱。

这些狱卒，当他们生活在人界时，既造善业又造恶业。在死后，他们是第一个出生的地狱有情。他们在地狱里住了 15 天，并在这整整 15 天中被另一群狱卒劈砍、戳刺、杀害。然后他们在接下来的 15 天中担负狱卒的职责。就这样持续下去。这种不断的交替持续了无比漫长的时间，直到恶业的力量被耗尽。在这种情形下，狱卒就类似于一类鬼，即天宫鬼。后者中的一些白天是鬼，但在夜晚他们变成了天人。其他人白天是天人，晚上变成鬼。有些人在月圆的时候是鬼，在

the day time and become preta at night. Some are preta during the waxing moon and become devata when the moon wanes. Others are devata during the waxing moon and preta during the waning moon. These preta are like the hell guardians in that the effect of their evil deeds has not worn off. The latter change back and forth from hell beings to hell guardians with no respite. Only when they have paid for their evil deeds can they remain hell guardians. However some do not remain as hell guardians, but die to be reborn in a different place.

The Realm of the Hell Ruler is very extensive, extending to encompass the four gates of every hell. The Hell Ruler is very honest and righteous. He examines honestly and justly every case presented to him. A person who dies will first go to the Ruler and pay respects. The Ruler will then ask of that person: "What good and evil deeds hast thou done? Recallest thou fast and sayst the truth." The four devata who record the good and evil deeds are there too, with the register. Whenever someone does a meritorous deed, a devata will write his name down on a sheet of bright gold, place the inscribed sheet on his head, and proceed to submit it to the Ruler. The Ruler will place the gold sheet on his head and utter words of praise and joy. It is then placed on a golden dais decorated with the seven gems that shine so brightly and beautifully. For a person who does evil deeds, however, the devata record them on a dog skin and put it aside.

When the Hell Ruler asks his question, a person who has done good deeds can, through their power, remember every one. He tells the Ruler he has done such and such good deeds and the devata carrying the register look at the record on the gold sheet and find it to be the same as the account given by that person. The Ruler then directs the good person to heaven where he will find waiting for him a divine mansion decorated with the seven kinds of gems. He will be attended by female celestial beings and filled with divine food. His happiness is beyond description. A person who has committed evil deeds is a different case. He cannot remember them by himself. The devata then read them out to him from the dog-skin sheet. On hearing their words, he admits to having committed those evil deeds. The Ruler and the devata then have the hell guardians come and take him away to an appropriate hell where the punishment is light or heavy depending on

月黑的时候变成天人。其他的则在月圆的时候是天人，月黑的时候是鬼。这些鬼就像地狱的狱卒，他们恶业的力量并没有消失。后者在地狱有情与狱卒间来回变换，没有丝毫喘息。只有在偿还了自己的恶业后，他们才能继续做地狱的狱卒。然而，有些人不再是地狱狱卒，而是死后在另一地重生。

地狱之主（阎魔王）的国土极其广阔，延伸到每个地狱的四扇门。地狱之主非常诚实和正直。他诚实公正地审查提交给他的每个案件。死者要先去阎魔王那里表达敬意。阎魔王必问那人说："你造了什么样的善业与恶业呢？你要快点回忆，并实话实说。"记录善恶的四位天人也带着登记簿在那里。每当有人造了一个善业，天人就会将他的名字写在一张闪亮的金页上，并把写好的金页置于他的头上，然后将它交给阎魔王。阎魔王会将金页置于他的头上，说赞美和喜乐的话。然后将它放在一个上面装饰着七宝的金质高台上。然而，对于一个造恶之人，天人会将其记载在狗皮上，然后放在一边。

当地狱之主问问题时，一个行善之人可以凭借他们自己的能力记住所有的事。他告诉阎魔王他造了这样和那样的善业，拿着登记簿的天人看了金页上的记录，发现它和那人所说是一样的。然后阎魔王将好人带到天界，在那里他会发现一座用七宝装饰的天宫等着他。他将被天女围绕并被天食所满足。他的快乐无法形容。而作恶之人则是另一回事。他无法靠自己记起它们。然后天人从狗皮上念给他听。一听到天人的话，他就承认了所造的那些恶业。之后阎魔王和天人会让狱卒将其带到一个合适的地狱，根据其恶业的严重程度，那里的惩罚也轻重不同。他遭受的痛苦强到难以形容。

the gravity of his evil deeds. His suffering is So great that it is impossible to describe.

In the case of a person who has done both meritorous deeds and evils deeds, the devata will weigh them on a balance. The side that is the heavier determines the person's fate. A person who has done more good deeds will go to heaven first. Then he has to work off the effects of all his evil deeds. A person who has done more evil goes to hell first, but later reaps the assured fruits of his good deeds. As for those who have done good and evil in equal portions, the Hell Ruler and the devata will force them to serve as hell guardians for fifteen days during which they enjoy divine possessions just like the celestial beings and then to become hell beings for next fifteen days, and so on, until the force of the evil deeds is spent.

There are some people born into this world who know no difference between good and evil; who do not recognize the excellence of the Lord Buddha, the Dharma and the Sangha; who interfere when others are about to give alms; who do not love their brothers and sisters; who have no mercy or pity; who kill living beings; who take what belongs to others without their consent; who commit adultery; who have love affairs with other men's wives; who engage in senseless conversation, talking ill of others, saying harsh or insulting words that cause anger, alienation, or embarrassment, or saying untruths and useless trivialities that profit no one; who are drinkers given to habitual drunkenness; who have no respect for the elderly, the aged, the monks and brahmin teachers. When such people die, they are born in one of eight major hells where they suffer the pain and misery that is indescribable.

如果一个人既造了善业又造过恶业，天人会用天平来衡量它们。更重的一方决定了一个人的命运。造了更多善业的人会先来到天界。然后他必须偿还所有的恶业的果报。恶业多的人，会先来到地狱[受苦]，然后享受他的善业所必然带来的果报。那些善恶持平的人，地狱之主和天人会强制他们做 15 天的地狱狱卒，在这期间他们像天人一样享受殊胜的果报，然后在接下来的 15 天成为地狱有情，以此类推，直到恶业的力量被消耗殆尽。

这世间有一些人，他们不分善恶；不承认佛、法、僧的功德；在别人要布施的时候去阻止；不友爱自己的兄弟姐妹；缺乏仁慈和怜悯；杀生；未经同意拿走别人的物品；通奸；与有夫之妇有私情；进行无意义的谈话；说他人的坏话；说引起愤怒、疏远或尴尬的粗恶或侮辱性的话；或说一些对任何人都没有益处的不实和无用的琐事；酗酒成性；他们不尊重长者、老人、沙门和婆罗门老师。当这些人死后，他们将生于八大地狱之一，在那里他们遭受着难以形容的痛苦和不幸。

CHAPTER 3

SIXTEEN SUBSIDIARY HELLS

The minor hells that encircle the subsidiary hells are so numerous they cannot be counted. Mention will be made here only of **the sixteen subsidiary hells** surrounding Sanjiva, which is above all the other hells. These are the sixteen hells that King Nemi saw when he was taken by Matuli (Matali) to visit the nether regions. Sanjiva, themain hell in the center of its satellites, was not visited.

The sixteen subsidiary hells are called the Usuda hells. The first is Vetarani. Those who suffer in this place were once rich men possessing great wealth and had numerous followers and attendants. They oppressed others, hurt them and seized their possessions with their superior strength. When such rich people die, they come to Vetarani.

The guardians of this hell carry clubs, mallets, long knives, lances, swords, spears, and pikes. These are all weapons for stabbing; shooting, beating and slaying and are all made of burning hot iron that constantly shoot out flames as if they would burn the heavens. The guardians wielding these weapons pursue the hell beings, beating, piercing and stabbing them, and causing them unbearable agony and pain.

In this hell there winds a wide river also called Vetarani, the waters of which are very salty. Along the river bank is a tangle of rattan and vines with thorns as big as hoes. These thorns are made to burning-hot iron constantly aflame. When hell beings attempting to flee come to the river, they are trapped by the thorns which lacerate their whole body as if they were very sharp knives. Under the vines there are long thick spikes of red-hot iron also continuously aflame. They burn their bodies like a forest fire burning the trees of the forest. When these wretched creatures fall through the rattan thorns, they get impaled on the iron spikes that are hidden underneath. Their bodies are then all torn to shreds and are pierced through by the spikes, like fish that are put on skewers. Then the fire that burns from the spikes bursts up into flames and engulfs them for an indefinitely long period of time. Their bodies are burnt to a crisp.

第三章

十六附属地狱

围绕附属地狱的小地狱多到无法计算。这里只会提到围绕位于其他所有地狱之上的复活地狱的十六个附属地狱。这是尼米（Nimi）国王被玛德利（Matali）带到幽冥界时看到的十六个地狱。而复活地狱，作为附属地狱中心的主地狱，并没有被访问。

十六附属地狱被称为突出（Usuda）地狱。第一个是灰河（Vetarani）地狱。在此处受苦的人曾经是拥有巨大财富的富人，并且有许多追随者及侍从。他们用自己的特权欺压他人，伤害他人，抢夺他人的财物。当这些富人死后，他们会来到灰河地狱。

此地狱的狱卒携带棒、槌、长刀、枪、剑、矛和长矛。这些都是刺、击、打、杀的武器，并且都由灼热的铁制成，它们不断地喷出火焰，就像要点燃整个天空一样。手持这些武器的狱卒追击地狱有情，殴打、扎刺和戳击他们，带给他们难以忍受的悲伤和痛苦。

在此地狱中有一条宽阔的河流，也叫灰河，河水很咸。河岸边是一堆缠结在一起、刺有锄头那么大的藤蔓。这些刺是由不断燃烧着的灼热的铁制成。当地狱有情试图逃到河边时，他们被荆棘困住，荆棘就像一把锋利的刀一样刺穿了他们的全身。在藤蔓下有长长的，又厚又红的铁钉，也在不停地燃烧。它们燃烧他们的身体，就像林火燃烧森林的树木一样。当这些恶人从藤刺中掉下来时，他们会被藏在下面的铁钉刺穿。他们的身体整个被撕碎、被钉子穿透，就像穿在叉子上的鱼一样。然后，从尖刺燃起的火爆发成火焰，并在无比漫长的时间里吞噬他们。他们的身体被烧焦。

Growing in the Vetarani are lotus with leaves of red-hot iron and whose edges are as sharp as knives. These leaves are constantly aflame. Those who fall deep beyond the iron spikes are caught on these sharp lotus leaves of red- hot iron. The leaves slash and tear their bodies to pieces as if someone had cut them crosswise and lengthwise. The wretched hell beings get entangled among the lotus leaves for an immeasurably long time after which they fall into the water which, as has been said, is extremely salty. The brine stings and bites into their bodies causing them to smart and suffer such excruciating pain that they writhe like fish being beaten to death on dry land. Suddenly even the water in the river turns into flames and it then burns their bodies; it is as though a bright and flaming smoke were rising up everywhere.

At the very bottom of the river there are sharp-edged knives with their blades turned upward. When these hell beings are beings calded by the flames, they say to themselves: 'I will dive deep into the water, I may find cool water where I can rest for a bit to regain my strength." They then plunge into the water and meet the sharp blades turned upward. Their bodies are all cut up; it is as if someone were cutting them out of spike. The pain, sting and smart are very acute. They scream loudly and howl until they almost die. Their bodies are sometimes brought to the surface by the current of the great river, and sometimes they are pushed back down by the force of the wind. They are afflicted with intense pain and agony. Thus suffer the beings that are born into Vetarani.

The second of these subsidiary hells is Sunakha, the Hell of Canines. Whoever utters evil words to holy monks or brahmins, to his parents, his elders on his teachers; will go to Sunakha Hell when he dies. In this hell there are five groups of dogs. One group is white; one is red; one is spotted; one is black; and one is yellow. Every dog in each group is as huge as a fully-grown bull elephant. The vultures and crows in this hell are all as big as ox carts. The beaks and claws of these birds are of red-hot iron constantly ablaze. These vultures and crows peck at and break open the chests of the hell beings while the dogs bite at them and nibble their flesh. They are kept alive by the force of their evil deeds, suffering intense pain and misery through out their life in Sunakha Hell.

灰河的莲花上长着炽热的铁叶，其边缘像刀一样锋利。这些莲叶一直在燃烧。那些深陷于铁钉之外的有情，会被这些炽热的铁制锋利莲叶所吸引。莲叶将他们的身体撕成碎片，就如同有人把他们横向和纵向切开一样。这些邪恶的地狱有情在莲叶中纠缠了很长时间，然后掉进了水里，据说水是很咸的。盐水螫伤、灼痛他们的身体，使他们感到剧烈的刺痛；他们忍受着极度的痛苦，以至于像陆地上快被打死的鱼一样扭动。突然间，河里的水也变为火焰，点燃了他们的身体，就好像到处都升起了一股明亮且燃烧着的烟。

在河底有利刃，刀刃朝上。当这些地狱有情被火烧得焦头烂额时，他们告诉自己："我要潜入水中，我可以找到凉水，在那里我可以休息一下，恢复体力。"然后他们跳进水中，遇到了向上滚来的利刃。他们的身体都被割断，就像有人用刀尖以外的部分来切割一样。穿、刺的痛苦十分剧烈。他们大声尖叫，嚎啕大哭，直到濒临死亡。他们的身体有时被大河的水流带到水面，有时又被风力所翻覆。他们遭受着极度的苦痛。生于灰河的有情就是如此痛苦。

第二个附属地狱是[铁]狗（Sunakha）地狱。无论是对圣洁的沙门或婆罗门，对其父母、长辈和老师说恶语的人，死后将会去到狗地狱。在此地狱中有五种狗。一种是白色的，一种是红色的，一种是斑点的，一种是黑色的，还有一种是黄色的。每一种里的每只狗都像一头成年的公象一般巨大。此地狱里的秃鹫和乌鸦都和牛车一样大。这些鸟的喙和爪是不断燃烧的炽热的铁。这些秃鹫和乌鸦啄开地狱有情的胸膛，而狗则撕咬他们，啃食其肉。恶业的力量使他们活着，在狗地狱中忍受着剧烈的苦痛。

Next is the third subsidiary hell named Sajoti, the Hell of the Blazing Flames. Those that once reviled persons of virtue who had done them no wrong, hurting and shaming these persons as though piercing their hearts with lances, are born here in this hell after death, This hell is lined with red-hot iron that burns with perpetual flames. On this flaming hell bottom, the wretched beings of this hell must tread. They are chased and beaten unceasingly by hell guardians carrying red-hot iron mallets as big as the trunks of full-grown palms. These wretches must flee over the flaming ground that sears the soles of their feet in terrible agony. The hell guardians beat them until their flesh and bodily frame is entirely broken. However, the pieces always come together again. Insofar as the force of their sins is not spent, they must remain and continue to suffer in this Hell of the Blazing Flames.

The fourth subsidiary hell is Angarakasu, the Hell of the Live Coal Pits. There are those who have persuaded others to make merit but, for personal gain, then swindled the others of the wealth entrusted to them for the merit-making. Such people are reborn in the Hell of the Live Coal Pits. Some of the guardians of this hell are armed swords and lances, others with flaming iron batons. Between them they drive, stab, slash and beat the hell beings, and pitching them into flaming pits of live coals. The fiery coals burn their bodies causing them infinite suffering. With huge ladles the hell guardians pour more burning coals onto their heads. They cannot bear the heat and scream with piercing cries. The strength of their sins keeps them from dying. Whenever they do escape from the pit they run away, but the hell guardians drive them back with their weapons until they fall into the coals pit yet again. This is repeated throughout the length of their lives in the Hell of the Live Coal Pits.

The fifth subsidiary hell is named Lohakumbhi, the Hell of the Iron Cauldron. People who have beaten precept-keeping monks and brahmins are reborn here after they die. In this hell, there is a monstrous iron cauldron glowing red with heat and as large as a big mountain. This cauldron is filled with molten iron. The guardians sieze the hell beings by the feet and hold them high with their heads hanging down. The wretches are plunged into the cauldron where they writhe piteously. They suffer thus over and over again until their term of life in this Hell of the Iron Cauldron comes to an end.

之后是名为烈焰（Sajoti）地狱的第三个附属地狱。那些曾经对无辜的具德之人进行辱骂、如用枪扎心一样伤害和羞辱他们的人，其死后就会生于这个地狱。此地狱里有一层永远燃烧着的、炽热的铁。邪恶的地狱有情必须踩踏在这炽热的地狱底部。他们被地狱的狱卒拿着如成熟的棕榈树干一样大小且炽热的铁锤不断地追击和殴打。地狱的狱卒殴打他们，直到他们的皮肤和肢体完全破碎。然而，这些碎片总会再度聚合在一起。只要恶业的力量还没耗尽，他们就必须留在这熊熊烈焰的地狱继续受苦。

第四个附属地狱是火坑（Angarakasu）地狱。有人劝说他人做功德，但又为了一己之私将委托他人做功德的钱财骗走。这样的人在火坑地狱里重生。此地狱的狱卒，有的手持枪与剑，有的手持燃烧的铁棒。他们驱赶、刺杀、砍杀和殴打地狱有情，并把他们扔进燃烧的火坑中。炽热的炭火灼烧他们的身体，带给他们无尽的痛苦。地狱的狱卒用巨大的长勺往他们的头上倾倒更多的炽燃之炭。他们无法忍受高温，并以尖利的哭声嚎叫。他们恶业的力量使其免于死亡。每当他们从坑里逃出来时，他们就会逃跑，但地狱的狱卒用其武器驱赶他们，直到他们再次掉进炭坑。在他们火坑地狱的一生中，这种情况不断重复。

第五个附属地狱是铁锅（Lohakumbhi）地狱。那些不守戒律的沙门和婆罗门，死后将在这里重生。在这个地狱里，有一个骇人的铁锅，热得通红，且有一座大山那么大。此锅装满了铁水。狱卒们用脚将地狱有情围困住，把他们头朝下高高举起。恶人被扔进锅里，在里面痛苦地挣扎。他们一再受苦，直到他们在此铁锅地狱的寿命终结。

The sixth subsidiary hell is one known as Ayodaka, the Hell of Red Molten Iron. Those who had taken the lives of living creatures by cutting their throats are reborn in this hell. These hell beings have immense bodies 6,000 wa high. There is in this hell too a glowing red cauldron the size of a big mountain. The hell guardians chase and lasso the hell beings with ropes of red-hot iron. They twist off their heads and cast them into the fiery cauldron. When these miserable things are thus headless, new heads instantly sprout in the place of the old. The hell guardians again use the flaming ropes to twis t off and cast their heads into the cauldron. This is repeated again and again until the force of their past evil deeds is spent.

The next subsidiary hell is the seventh. It is named Thusapalasa, the Hell of Husks and Straw. There are persons who mixed withered grain, chaff, or straw with unhusked rice, which they falsely sold as good rice. When they die, they are born in this hell. Here there flows a river whose waters look beautiful, clear and even-flowing. The hell bottom is lined with sheets of glowing red iron whose flames leap up and burn the bodies of these beings. They suffer agonies from the burning heat. Their cruel thirst and craving for water seems to pierce their intestines. They put their two hands on their heads and, weeping, dash over the iron sheets as red as fire. It burns their feet. They rush to the beautiful, clear river water and throw themselves into it. The water instantly turns into flames extending to both river banks, burning them, and the water also turns into withered grain and dry chaff which feeds the fire and engulfs them in flames. Their craving for water is so unbearable that they sweep up and swallow the withered grains and chaff. When the sweepings reach their stomachs, they burst into flames that blaze out from their anuses. The miserable things cannot refrain from weeping woefully. They place their hands on their heads and wail greatly. This continues for an interminable length of time.

第六个附属地狱是赤铜（Ayodaka）地狱。那些以割断喉咙的方式夺取活物生命之人将在此地狱里重生。这些地狱的有情高 6000 瓦（四分之三由旬）。在这个地狱里也有一个发光的赤红大锅，它就像一座山一样大。地狱的狱卒用炽热的铁绳追赶和套索地狱的有情。狱卒扭断他们的头，并将其丢入火锅中。当这些悲惨的有情变得无头时，新头立刻在原来的地方长出。地狱的狱卒们再次用燃烧的绳索将其扭断并将头扔进大锅中。这一再发生，直到他们过去恶业的力量耗尽。

下一个是第七附属地狱，被称为谷糠（Thusapalasa）地狱。有些人把干瘪的谷物、谷壳或稻草与去壳的大米混杂在一起，然后将它们冒充好米出售。当这些人死后，就会出生于此地狱中。这里有一条河，其河水看起来美丽、清澈、水流均匀。地狱的底部垫有发光的炽热铁板，它的火焰喷发并灼烧这些地狱有情的身体。他们因极度的炎热而感到痛苦。他们难耐的口渴和对水的渴求似乎刺穿了他们的肠子。他们将两手放在头上，哭泣着冲过火红的铁板。铁板烫伤了他们的脚。他们冲向美丽、清澈的河水，然后投身其中。水立刻变为延伸到河两岸的火焰，并将其点燃；同时，水也变为助燃的干瘪谷物和干燥谷壳，并将其吞没在火焰中。他们对水的渴求是如此难以忍受，以至于他们收拾并吞下干瘪的谷物和谷壳。当这堆垃圾到达其体内时，它们突然燃烧起来，并烧穿了肛门。恶人忍不住悲惨地哭泣。他们将手放在头上嚎啕大哭。这持续了一段无比漫长的时间。

The eighth subsidiary hell is known as Sattihata, the Hell of the Mangling Lances. There are those who stole others property, who falsely accused others of being thieves, who subdued rightful owners and took over their properties, depriving them of their rights. When such persons die, they are born here. The hell guardians in charge of this hell take up positions surrounding the beings of this hell like huntsmen rounding up deer in the jungle, covering every point So that none can escape. The hell guardians strike at them repeatedly with lances and spears. They are wounded all over their bodies, like dried banana fronds that have been chopped into pieces. It is thus that these wretches are mangled.

The ninth subsidiary hell is Bilasa, the Hell of Pieces of Flesh. Any person who has killed fish and traded them in the market, is reborn here after death. The hell guardians put noosed of glowing-red iron ropes around their necks. They haul them away and cast them on to a fiery iron plate. The guardians cut these wretched beings with heavy knives and slice their flesh into strips. Thus they lay out in rows like pieces of meat and fish on sale in a market place. At this point, the wretches bodies become whole again, and the cycle is repeated time and time again.

The tenth subsidiary hell is called Poranamilha, the Hell of Ancient Feces. There are people whose lords bade them collect taxes and duties from the citizens of their lands. In so doing, these tax collectors took from the people more than was due. Some have abused others by beating or killing both those who were their friends and those who were their foes. When such persons as these die, they are born here. Theirs was the evil deed of threatening others by telling them that they would be put in stocks or be bound hand and foot. Theirs were the evil deeds of persecution and such abuse as beating or killing others. Thus when born in this hell, they live in a big river full of filth and feces. The river emits a stench whose foulness spreads as far as a yojana. The hell beings stay for an immeasurably long time standing in the river; and they cannot help but eat the feces as their daily food and drink.

The next subsidiary hell is the eleventh, named Lohitapubba, the Hell of Blood and Pus. Some persons did harm to their parents, monks, and those who had done them kindnesses, and to other people of virtue. Such persons are reborn here after death. They dwell in a vast river of different mixtures of blood and pus. The wretches are starved for food, and they weep in desperate yearning. Thus they must eat the river's foul contents

第八个附属地狱被称为碎矛（Sattihata）地狱。有些人偷了别人的财产、虚妄地指控别人是盗贼、控制了合法的业主并夺取他们的财产，使其不能享有权益。这些人死后，就会在这里出生。掌管此地狱的狱卒，像猎人在丛林中围捕鹿一样，包围着这个地狱的有情，他们围困了一切处以至于无人幸免。地狱的狱卒用枪和矛不停地刺击他们。他们浑身是伤，就像被剁成碎片的干香蕉叶。就这样，这些恶人被切碎了。

第九个附属地狱是肉块（Bilasa）地狱。任何在市场上杀鱼并进行交易的人，死后将在这里重生。地狱的狱卒把火红的铁绳套在他们的脖子上，并将其拖走，扔在一块炽热的铁板上。狱卒用沉重的刀子把这些恶人砍成碎块。如此，他们就像市场上在售的肉块和鱼块一样成排摆放。这时，恶人的身体再次变得完整，而且这个循环一而再地重复。

第十个附属地狱被称为宿粪（Poranamilha）地狱。有些人的领主吩咐他们向自己领地的人民收税。如此做时，这些税吏从人民那里征收了超过限度的财物。有些人以殴打和杀戮的方式伤害他们的朋友和敌人。当这些人死后，他们就出生于此。他们的业是，告知别人要么交出存货要么被困缚手脚，以此来威胁他人的恶业。他们的业是迫害的恶业，例如殴打或杀害他人。因此，当他们出生在此地狱中时，他们住在一条充满污秽和粪便的大河中。这条河散发出一股恶臭，其臭味扩散到一由旬之地。地狱有情在河中住了无比漫长的时间，他们不得不将粪便作为日常的饮食。

下一个地狱是第十一附属地狱，名叫血脓（Lohitapubba）地狱。有些人伤害了他们的父母，沙门和对他们友善的人。这些人死后将于此处重生。他们住在混合了血和脓的大河中。恶人饥肠辘辘，并在极度的渴望中哭泣。因此，他们必须吃掉河里的污秽之物，而这些秽物

which change to fire in their stomachs. The flames rage through their bodies and are spewed out of their anuses.

The twelfth subsidiary hell is called Lohabalisa, the Hell of the Iron Fish Hooks. There are persons those who told others that they would buy goods from them, and deceived them with promises to pay, and others who duped buyers with false scales and measures; and there are those who cheated others and took possession of their goods. When such persons die, they are born in this hell. The hell-guardians use iron clamps to pull forth these wretches' tongues which they then pierce with iron fish hooks. The hooks are as thick around as a palm trunk, and are ablaze with a never-ceasing flame. The guardians drag the wretches to a flaming iron sheet and fling them down on their backs. The iron sheet then bursts into flames that cook these hell beings through and through. The hell guardians flay them and stretch out the skins as tanners do with cowhides. The wretched creatures suffer such excruciating pain that they weep despairingly; and they retch blood and defecate. Their frames twitch and quiver like dying fish when men have snapped their necks and thrown them onto dry land. This continues again and again.

The thirteenth hell is known as Sanghata, the Crushing Hell. There are men who committed adultery with other men's wives, and women who are unfaithful to their husbands. On dying, they are born here. This hell is inhabited by large numbers of male and female beings whom the hell guardians stab with their lances. Blood and pus ooze from the wounds on their wounded bodies like with cattle bloodied by the strokes of men's knives. These miserable beings are half buried in fiery iron plates. They put their hands on their heads and wail piteously. They are caught in that iron plate as if intentionally done. A monstrous iron mountain, ablaze with flames, rolls over them and crushes them to death. Their shattered bodies become whole again, only to be crushed again by the same terrible mountain. Sometimes two such mountains roll in from different sides and crush the wretches between them, just as sugar cane is crushed for its juice. This cycle is repeated over and over again.

The next subsidiary hell is the fourteenth, called Avamsira, the Hell of Dangling Heads. Adulterers who sinned with other men's wives are reborn in this hell. There is here a great number of male and female inhabitants. The guardians hold them up by both their feet and lower their dangling heads which they then smash to pulp with red-hot iron mallets.

将变为胃中之火。火焰在他们身上肆虐，并从肛门喷涌而出。

第十二个附属地狱叫铁钩（Lohabalisa）地狱。有人告诉别人，将从他们那里购买商品，并以承诺付款的方式欺骗他们；还有一些人以不实的秤和度量欺瞒买者；还有一些人哄骗他人，占有了他们的货物。这些人死后，他们将在此地狱中出生。地狱的狱卒用铁夹拔出这些恶人的舌头，然后用铁钩将其刺穿。钩子像棕榈树干一样厚，燃烧着永不熄灭的火焰。狱卒们将这些恶人拖到一块燃烧的铁板上，并将其背朝下扔上去？铁板突然燃烧起来，将这些地狱有情彻底地烘烤。地狱的狱卒剥去他们的皮，并像制革工人处理牛皮一样摊平。这些恶人忍受着剧烈的痛苦，绝望地哭泣；他们还口吐鲜血并排出粪便。他们的身体抽搐、颤抖，就像被人折断脖子并扔到旱地上的垂死之鱼。这种情形一而再地重复。

第十三个地狱被称为粉碎（Sanghata）地狱。有些男人与有夫之妇通奸，有些女人对丈夫不忠。他们死后，就生在这里。此地狱中居住着大量的男女有情，狱卒用其长矛穿刺他们。血与脓从他们受伤之躯的伤口处流出，就像牛被人的刀划伤而流血一样。这些恶人半埋在炽热的铁板里。他们把手放在头上哀号。他们被那好像蓄意为之的铁板夹住。一座巨大的铁山，熊熊燃烧，翻滚而过，将它们碾碎致死。他们破碎的身体恢复了完整，却又被同一座可怕的山压碎了。有时，两座这样的山从不同的侧面翻滚而来，压碎夹在中间的恶人，就像压榨甘蔗汁一样。这个循环一而再地重复。

下一个是第十四附属地狱，称为垂头（Avamsira）地狱。与有夫之妇通奸的奸夫在此地狱重生。这里有很多男女有情。狱卒以脚朝上、头朝下的姿势把他们抬起来，然后用炽热的铁槌砸成浆。

Next is the fifteenth subsidiary hell known as Lohasimbali, the Hell of the Red Cotton Trees. Men who committed adultery with other men's wives, and women who made love to men other than their husbands, are reborn here after death. This hell has a forest of red cotton trees in which a multitude of these trees grow. These trees havered-hot iron thorns that are sixteen inches long and burn with a never-ending flame. Men and women who have once been adulterous lovers throng this hell. Sometimes the women are near the top of the red cotton trees with the men down below. The hell guardians strike the, soles of the men's feet with the points of their red-hot iron iances and spears, forcing them to climb up to their women. They say to them, 'Your lover is at the top. Hurry, linger not.' The wretches cannot stand the pain and climb. The thorns cut into their flesh and burn them with their flames. The male hell beings cannot climb back down the trunk. The guardians force them on up with spears, crying, 'Why do you come down? Hurry! Go up to your lover.' The tortured beings cannot stand the pain, nor can they argue. They have to work their way higher up the trunk. The thorns tear at their flesh. The agony is so terrible that they think their hearts would burst. Their fear of the guardians makes them climb right up to the tree top. When they were just about to reach their women, they would suddenly see that the women were down below, near the foot of the tree. The hell guardians then stab the women's feet, forcing them to climb the red cotton trees. They say to them, 'Make haste! Go up to your lover'. Thus each of them climbs up and down without ever meeting one another. Again and again the hell guardians force these pairs of male and female wretches to persist in their torturous pursuit.

The last subsidiary hell is Micchaditthi, the Hell of False Views. While in the human world, its inhabitants held false views. There are two kinds: one is called False Views of Causelessness, the other False Views of Permanence. Those holding false views do not know what merit is and commit evil deeds. The existence of a being of this hell is woeful to the extreme. The hell guardians are enormous and hold lances, swords, spears and iron mallets that glow with never-ending flames. They pierce, stab, slash and kill these wretches. These miserable beings suffer torments greater than can be borne. They suffer far greater torment than the beings in any of the other hells that have been described.

Described here are the sixteen subsidiary hells that surround Sanjiva, the Hell of the Life and Death Cycle. We shall not speak of any of the others that surround the seven major hells beneath Sunjivu. Those subsidiary hells are infinitely more terrible than ones that have.

下一个是被称为铁树（Lohasimbali）地狱的第十五附属地狱。与有夫之妇通奸的男人，及与有妇之夫行淫的女人，死后在这里重生。此地狱有一片红棉树林，里面有很多红棉树。这些树长着 16 英寸长的炽热铁刺，燃烧着永不熄灭的火焰。曾有奸情的男女将聚集此地狱中。有时女人们在红棉树的树顶，男人们在树底。地狱的狱卒用其炽热的铁棍和长矛攻击男人的脚板，迫使他们爬到女人跟前。狱卒对他们说："你的情人在上面。快点，不要耽搁。"这些恶人无法忍受痛苦并向上攀爬。荆棘刺入其肉，并以火灼烧他们。男性地狱有情无法攀爬并从树干上下来。狱卒用长矛逼他们上去，喊道："你为什么下来？快点！到你的情人那里去吧。"受折磨之人不能忍受痛苦，也无法争辩。他们只能继续往上爬。荆棘撕裂他们的肉体。痛苦是如此可怕，以至于他们以为自己的心都要破碎了。他们对狱卒的恐惧使其爬上树顶。当正要接近自己的女人时，他们突然发现女人出现在靠近树底的下方。然后狱卒刺击这些女人的脚，强迫她们爬上红棉花树。他们对女人说："快！去你的情人那里。"因此，他们所有人都要上下攀爬，却不会彼此相遇。地狱的狱卒一而再地强迫这对男女恶人坚持他们极度痛苦的追求。

最后一个附属地狱是邪见（Micchaditthi）地狱。当处于人界时，它的居民有错误的见解。有两种见解：一种是对没有因果关系的邪见，另一种是对恒常性的邪见。他们执取邪见，不知道何为善，并造了许多恶业。此地狱的有情是极其悲惨的。地狱的狱卒体型巨大，他们手持燃烧着无尽火焰的长矛、剑、矛和铁锤。他们刺穿、刺伤、砍杀这些恶人。这些恶人遭受了难以忍受的痛苦。这痛苦远超其他地狱的有情。

这里描述的是围绕复活大地狱（Sanjiva）的十六个附属地狱。我们将不再谈论围绕复活地狱之下七个大地狱的附属地狱。那些附属地狱比上面那些可怕得多。

CHAPTER 4

LOKANTA
THE HELL BETWEEN THE UNIVERSE

Of Lokanta, the Hell Between the Universes, the following are the facts that can be told.

Of all the universes, there are three that are grouped together, like three ox-carts, or like three inverted almsbowls closely placed. In the space that lies between them can be found the hell named Lokanta the Hell Between the Universes. This hell is some 8,000yojana wide, but its depth is beyond reckoning. Its oval-shaped moats whose depths are unfathomable also have unlimited space above. The land portion of this hell is held up by water. From it, a shaft leads all the way up to the Brahma Realms. No abodes of celestial beings can be found anywhere above this Hell Between the Universe.

第四章

世界中间地狱

关于世界中间（Lokanta）地狱，以下是可以讲述的事实。

在所有的轮围世界中，有三个轮围世界围在一起，就像三座牛车，或像三个倒置并靠在一起的钵。在它们之间的空间里，可以找到名为世界中间（Lokanta）的地狱。此地狱有 8000 由旬宽，但它的深度无法估计。它椭圆形的护城河深不可测，上面也有无尽空间。这地狱的陆地部分被水所支持。从那里，一条竖井直通梵天界。在这个世界中间地狱之上，找不到任何天人的住所。

Utter darkness reigns. Those born in it are as if people with eyes closed on a moonless night. Neither the stars, the moon nor the sun that illumine the land for all the people of the four continents shines in the skies of the Hell Between the Universe. Being only as high in the sky as the tip of Mount Yugandhara, those heavenly celestial bodies only shine within the walls that enclose the universe, but this hell lies beyond those walls that are much higher than Mount Yugandhara. Thus, no light from the stars, the moon or the sun can reach Lokanta. There are exceptions. These take place at such times as when a Bodhisatva who is to attain Enlightenment in a final birth takes conception in His Mother's womb and again when He is delivered, when He reaches Enligntenment, when He preaches His First Sermon and lastly when He attains Nibbana. Only on these rare occasions is Lokanta lit up, and then the hell beings can see their fellow residents in that hell. Each wretch thinks to himself afterwards, 'I thought that I was here all alone. I knew not that there are so many like myself in this dreadful hell.' But it is not for long that these wretches thus glimpse their fellow sufferers. The glimpse lasts no longer than a snap of the fingers of a flash of lightning. It passes so fast that they can say no more than 'What? What? and all is pitch dark as before. Only when the Lord Buddha preaches His First Sermon does the light linger awhile before fading into the darkness.

[这里]完全漆黑一片。生于此处的有情就像是在没有月亮的夜晚闭上了眼睛。为四大部洲一切有情照亮大地的星辰、月亮和太阳，都未能在世界中间地狱的天空中闪耀。空中的天体只有持双山（Yugandhara，须弥山最外的一座山）顶端那么高，它们只在围绕轮围世界的城墙（Cakkavāḷasiluccaya 轮围石山）里发光，而地狱则在那比持双山高得多的石山之外。因此，没有源于星辰、月亮和太阳的光能到达世界中间[地狱]。但也有例外。它们都发生在这些情形：一位最后一生将获正觉的菩萨入母胎时、在他出生时、在他证悟无上正自觉时、在他初转法轮时，最后，在他般涅槃时。只有在这些稀有的时刻，世界中间地狱才有光明，然后地狱有情才能看见他们在地狱中的同类。每个恶人事后都在想："我还以为只有我自己在这里，却不知道在这可怕的地狱里还有这么多像我一样的有情。"但这些恶人瞥见他们的同类的时间很短，并不比一道闪电划过的瞬间更长。光明流逝的如此快，他们只能说："什么？什么？"，就又和以前一样漆黑一片了。只有在佛陀初转法轮时，光明才会在黑暗中停留一段时间。

Those who have harmed their parents, abused precept-keeping monks and brahmins, caused conflict among the monks, such are reborn in this Hell Between the Universe. Their bodies are huge, reaching more than 6,000 wa in height. Their feet and hands are like the wings of bats. The size of their hooked digits befits the hugeness of their bodies. Their toe-nails and finger-nails are so sharply pointed that they can fasten tightly to any surface. The wretches hook their nails into the walls of the three universes and hang there in the manner of bats. In dire hunger they flitter here and there searching for food. Whenever their hands happen to touch those of one of their fellows, they mistake them for food. Thus both of the famished wretches grab the other and try greadily to devour the other's hands. With their hands thus engaged, both fall into the water that holds up this hell's land. Like enormous fruit, they drop into the water and sink beneath the surface. Not since the very birth of this hell has a ray of sunlight ever touched its waters. The water is therefore inconceiveably cold. At the instant that the beings fall into it, their bodies disintegrate like loose lumps of feces, and they die immediately. Then they become whole again, and climb the outer reaches of the walls of the universes. There they cling as before. These miserable beings die and are reborn over and over again and suffer thus for as long as one kalpa, which is the gulf of them between the advent of one Buddha and that of the next.

那些伤害了父母、虐待持戒的沙门和婆罗门、分裂和合僧团的人将在世界中间地狱中重生。他们的身体很大，高达 6000 瓦；手脚就像蝙蝠的翅膀。他们钩状指甲的大小与他们庞大的身躯相称。他们的脚趾甲和手指甲很尖，可以紧紧地固定在任何表面上。这些恶人用指甲勾住三个轮围世界的墙壁，像蝙蝠一样挂在那里。他们饥肠辘辘，到处寻找食物。每当其手碰到同类的手时，他们就会误以为是食物。于是，两个饥饿的恶人抓住对方，狼吞虎咽地吃掉其手。他们的双手如此接合，两人都掉进了支撑这地狱之地的水里。他们就像硕大的水果一样掉进水中，沉入水面之下。自此地狱诞生以来，从没有一缕阳光触碰过它的水面。因此，水冷得不可思议。当众生跌入其中的那一刻，他们的身体像松散的粪块一样崩解，并立即死亡。然后他们又变得完整，并爬上轮围世界之墙的外围。他们像以前一样紧贴着。这些恶人一而再地死去又重生，并将受如此之苦一劫，即一位佛陀与下一位佛陀出世的间距。

CHAPTER 5

MAHA AVICI- -THE GREAT HELL OF NO RESPITE

The beings in Maha Avici, Great Hell of No Respite, suffer grievous torment here for as long as the length of one full kalpa. How long then is the length of one Kalpa (or kappa) It cannot be counted in years and months, but a comparison can be made thus:- There stands a mountain one yọjana high and three around. Once every one hundred years a celestial being sweeps it with a heavenly cloth as soft as smoke. When this mountain is worn down to the level of the ground, then one kalpa (or kappa) can be said to have passed.

There are people who question whether doers of Five Principal Deeds of Evil are reborn in this Great Hell of No Respite with the duration of their suffering there being one entire kalpa, because after three quarters of a kalpa has elapsed with one quarter remaining, a Terrible fire consumes the kalpa. The answer is that the wretches whose term of one kalpa in this hell is not completed, are not consumed by the great fire. When the raging fire reaches this hell, there blows a wind born of their evil deeds. This wind then sweeps these wretches to another Great Hell of No Respite in another universe, beyond the reach of the fire. The wind carries them with a swiftness that can best be compared thus:- A bird is perched on a tall tree, at some given height. As it flies off, its shadow all at once falls to the ground. Nobody can say which happened first. The transport of the wretches from the burning Great Hell of No Respite to its counterpart in another universe not touched by the kalpa fire is as the '"full of the bird's shadow". For as long as these wretches have not completed their term of a kalpa, they cannot escape the force of their evil deeds. The force of Devadatta's past evils have caused him to burn in the Great Hell of No Respite.

第五章

大无间[地狱]——没有喘息之机的大地狱

大无间（Maha Avici）地狱的有情，在这里遭受痛苦的折磨长达一整劫（Kalpa）的时间。那么，一劫有多长呢？不能用年和月来计算，但可以这样来衡量：那里矗立着一座高 1 由旬，周长 3 由旬的山。每百年有一位天人用一块柔软如烟的天衣擦拭一次。当这座山被磨至与地面齐平时，可以说一劫已经过去了。

有人质疑造五逆罪将受苦一整劫的有情是否在这个大无间地狱中重生，因为在四分之三劫已过去，只剩四分之一劫后，烈火会毁坏此劫。答案是，那些还未度过此地狱一劫之期的恶人们，不会被大火毁坏。当烈火烧到此地狱时，就有风从他们的恶业中产生。然后，这阵风会把这些恶人吹到另一个轮围世界的大无间地狱——劫火无法抵达的地方。风以最快的速度载着他们，就可以如此贴切的比喻：一只鸟栖息在一颗大树的一定高度上。当它飞走时，它的影子立刻落在地上。谁也说不清是哪个先发生。这些恶人从燃烧着的大无间地狱被送到另一个未被劫火波及的轮围世界的相应之地，就像“投影于地上的鸟影”。因为只要这些恶人尚未活满一劫之期，他们就无法摆脱恶业的力量。迭瓦达答[10]（Devadatta，提婆达多）过去恶业的力量使他在大无间地狱中被燃烧。

[10] 佛教历史上著名的同时造下恶心出佛身血与破和合僧两种五无间罪的人。

From our human world to the world of the hell beings is a distance of 140 yojana; and from the world of the hell beings to the Great Hell of No Respite is 1 ,000 more. The wind that reaches above us is one yojana high. The land on which we live is 10,000 yojana wide and goes 240,000 yojana down. The water that holds up the land is480,000 yojana deep. The wind that cushions both the water and the land to keep them from sinking and quaking is 960,000 yojana thick. All the hells lie beneath the land on which we live.

Such, in brief, is the account of the beings born in Hell that formed the subject of **Book One**.

从我们人界到地狱界是 140 由旬的距离；从地狱界到大无间地狱是 1000 由旬。我们头上的气（对流层？）有一由旬高。我们居住的土地（南瞻部洲）是 10000 由旬宽，240000 由旬厚。支持这片土地的水有 480000 由旬深。用来缓冲水和陆地以防止它们下沉和震动的风有 960000 由旬厚。全部地狱就在我们居住的土地下方。

简而言之，这就是构成第一品主题——生于地狱的有情的记述。

BOOK TWO

THE ANIMAL KINGDOM

CHAPTER 1

GENERALITIES

Of beings born in the Animal Kingdom, some are egg-born, some are womb-born, some are moisture-born and some are born inthe spontaneous mode. Such beings are called animals. There are, for example, the garuda and the naga, lions, elephants, horses, cattle, buffaloes, all kinds of wild beasts, ducks and geese, cocks and other birds.

Animals, of which there are many diverse kinds, all move about with their chest turned to face downwards, no matter whether they have no feet at all, are two-footed, four-footed or multi-footed.

Animals are quick to three kinds of senses, One is called the sense for sensual craving, the sense for food, and one is called sense for death. With the sense for sensual craving, they are susceptible to the sensual defilements, while with the sense for food, they are susceptible to the food they have found and with the sense for death, they are susceptible to death for their terms of life are short. They are quick to these three kinds of senses at all times. Beings of the Animal Kingdom do not have a sense for the Righteousness which means there is little or no knowledge of merit and the Dharma. Rare indeed is the animal who knows merit and the Dharma.

第二品

畜生界

第一章

总说

生于畜生界的有情，有些是卵生，有些是胎生，有些是湿生，有些是化生。这些有情被称为畜生（横生/动物）。例如，有大鹏鸟（garuda）、龙（naga）、狮子、大象、马、牛、水牛、各种野兽、鸭子、鹅、公鸡和其他鸟类。

畜生的种类很多，无论是有无足，又或是两足、四足、多足，它们都是胸朝下移动的。

畜生对三种欲望敏感，即肉欲、食欲、死欲。有了肉欲，他们就易于受到感官上的污染；有了食欲，他们就易于受到所发现的食物的污染；有了死欲，他们就容易死亡，因为他们的生命周期很短。他们对这三种欲望都很敏感。畜生界的有情对正义没有感觉，这意味着对善与佛法知之甚少或根本就无知。懂得善与佛法的畜生的确罕见。

Animals are not able to maintain themselves by trading for profit or tilling the land. Some animals eat grass, others feed on vines, some eat vine leaves, some eat the leaves of other plants. There are some that devour their own kind. Some prey on weaker beasts, hunting them in their haunts. The weaker beasts are afraid and flee and hide themselves in secret places, but animals of prey chase after them, catch them and eat them. All their lives, these animals keep themselves alive by killing other living things. When they die, They are reborn in one of the four realms of suffering. Rarely are animals ever reborn in one of the heavenly planes. Such is the nature of the lower kinds of animals, those beings that walk with their chests turned earthward.

CHAPTER 2

GREAT LAND ANIMALS

The noblest beast in the Animal Kingdom is the kingly lion. There are four kinds: Tinasiha, the Grass Lion; Kalasiha, the Black Lion; Pandurasiha, the Yellow Lion and Kraisarasiha, the most Excellent one which is called the Maned Lion.

The Grass Lion has a body that is grey like the wings of a dove. It feeds on grass. The coat of the Black Lion is as black as that of a black ox, and its food is also grass. The Yellow Lion has fur yellow like old leaves and feeds on flesh. As for the Maned Lion, his lips and the tips of his feet are as red as though painted with a mixture of the lac and vermillion. His mouth and stomach are of the same red color. A streak of red runs from his head down his back to curve and follow the hocks of his legs. His red mouth and back, and the waist of this lion, are as beautiful as if deliberately crafted. His mane is soft; it is so beautiful and is as if a precious cloth worth a hundred thousand pieces of gold were draped over the frame of this most

excellent of Kingly lions. The white parts of the Maned Lion's body are as white as a newly-polished conch shell.

畜生无法通过交易牟利或耕种土地维生。有些畜生吃草，有些吃藤蔓，有些吃藤蔓的叶子，有些吃其他植物的叶子。有些畜生会吃掉自己的同类。有些畜生捕食弱小的野兽，在其出没之地猎杀它们。弱小的野兽会害怕，它们逃跑并藏在隐密处，但是捕猎者会追赶、捕捉并吃掉它们。这些畜生一生都靠杀戮来维持生命。当它们死后，就在受苦的四恶趣之一再生。很少有畜生再生于诸天界之一。这就是那些胸朝地行走的低等畜生的本性。

第二章

伟大的陆地畜生

畜生界里最高贵的畜生是狮子。有四种：草狮子（Tinasiha），黑狮子（Kalasiha），黄狮（Pandurasiha）和最优秀的鬃狮（Kraisarasiha）。

草狮子的身体是灰色的，像鸽子的翅膀。它以草为食。黑狮子的皮毛和黑牛一样黑，它的食物也是草。黄狮的毛黄得像枯叶，它以肉为食。至于鬃狮，它的嘴唇和脚尖都是红色的，犹如涂了紫胶和朱砂的混合物。它的嘴和胃也是一样的红色。一道红色的条纹从其头一直延伸到背部，然后顺着它的腿部跗关节弯曲。它那红色的嘴和背，以及这狮子的腰，就像是精心制作的一样。它的鬃毛柔软，就如一块价值十万金的珍贵布料披在这只最优秀的王者狮子的躯干上一样美丽。这头鬃狮身体的白色部分像刚磨光的海螺壳一样洁白。

When the Maned Lion emerges from the cave of gold or of gems in which he dwells, he stands on a platform of yellow rock out-side that shimmers and shines like gold, He place his weight evenly on his two hind paws first, and then of his two front paws. He smooths down the hair on his back. Putting forth both fore paws again he crouches down, and then he rises up to his full majestic height. He gives several thunderous roars and shakes himself and strides about magnificently. He then streaks back and forth like a young calf. When the Maned Lion strides back and forth, his mane is as splendid as a flaming torch waved with force by a man of strength on a moonless night.

Thus the lion walks to and fro; then he gives three tremendous roars that can be heard 3 yojana away. Wherever the sound of his roar is heard, all two- footed and four- footed animals tremble and some swoon with fright. The others flee from where they were. Even the beasts that live in the water flee, would dive to the depth and groan with fear. When wild elephants hear the lion's roar, they take fright and cry out in terror deep in the jungle. As for the tamed elephants whose owners have shackled with iron and ropes of leather, the voice of the maned lion makes them struggle in dread as though they would strive to break their bondage. In dire panic, they involuntarily urinate and defecate charging this way and that. Those crealures that can with stand the voice of the Maned Lion are their own kind, and the supreme elephants, supreme horses of the Valahaka tribe of thundercloud colored horses, and the supreme bulls, and those beings of great merit, the Bodhisatva; and those who have attained a state of perfection by becoming free from the defilements can also withstand his voice.

In his playground, the Most Excellent Lion can leap to the left and to the right as far as a bull's roar can be heard. When he leaps upward, the height is sometimes four times the same distance, and sometimes seven. His leap forward is sometimes sixteen times the distance of bull's roar,

当这头鬃狮从它居住的黄金或宝石洞穴中出来时，它站在一个像黄金一样闪闪发光的黄岩平台上，先把[身体的]重量均匀地分摊在两个后爪上，然后放在两个前爪上。它把背部的毛发抚平，并再次伸出两只前爪蹲下，然后起身，达到了他那雄伟的高度。他发出几声雷鸣般的吼叫，抖了抖身体，大步前行。然后他像一头小牛犊一样来回奔跑。当这头鬃狮大踏步地来回走动时，它的鬃毛就像在一个没有月亮的黑夜，由一个力士用力挥舞着的燃烧的火炬。

狮子就这样来回走动，然后发出三声震耳的吼叫，叫声在 3 由旬之外都能听到。无论在哪里听到它的吼声，所有的两脚畜生和四足畜生都会颤抖。有些畜生吓得晕倒，其它畜生则逃离原处。即使是水栖的野兽也会逃到水里，害怕地呻吟。当野象听到狮子的吼声时，它们吓了一跳，在丛林深处惊恐地大叫。至于那些被主人的铁链和皮绳拴住的驯服的大象，鬃狮的声音使它们害怕地挣扎，仿佛要努力挣脱束缚似的。在极度恐慌中，他们不由自主地大小便失禁。那些能够忍受鬃狮声音的生物是他们自己的同类、至上的大象、雷云（Valahaka）部落的雷云色马、至上的公牛、以及那些有着大功德的菩萨，那些从烦恼中解脱出来达到圆满之境的人（阿拉汉）也可以承受他的声音。

在它的领地里，至尊雄狮可以左右跳跃，直到听到公牛的吼声。当它向上跳跃时，高度有时是公牛吼叫距离的四倍，有时是七倍。它向前跳跃有时是这距离的 16 倍，有时是 20 倍。

sometimes 20. When he stands on a high bank, he can leap downwards from sometimes as high as 60 yojana, sometimes 80. If while leaping through the air he sees a tree crown ahead, he can veer to the right or the left as far as a bull's roar can be heard. He moves with such speed that he leaves behind him the sound of his rush. Only after he stops and has stood still for a moment does the sound reach his ears. Such is the description of the Maned Lion of such magnificent strength. No other four-footed animal is his equal in swiftness, except for the supreme elephants. All supreme elephants can streak through the air with greater speeds than can the Most Excellent Lion.

Of the supreme elephants, there are ten tribes. One is the tribe of black elephants-Kalavaka, one the tribe of Ganga River elephants-Gangeyya, one the tribe of grain-colored elephants-Pandara, one the tribe of copper-colored elephants-Tamba, one the tribe of the tawny elephants-Pingala, one the tribe of fragrant elephants-Gandha, one the tribe of auspicious elephants-Mangala, one the tribe of golden elephants-Hema, one the tribe of the sabbath-keeping elephants-Uposatha, and one tribe is called the family of the Chaddanta elephants. All these elephants have caves of gold where they live. They are big beautiful creatures and wear much ornament.

当站在一个高高的河岸上时，它可以从高达 60 由旬，有时高达 80 的地方往下跳。如果他在空中跳跃时看到前面有树冠，他可以向左或向右转向，直到听到公牛的吼叫。他以如此之快的速度移动，以至于急促的声音都留在了它身后。只有停下来站了一会儿之后，声音才传到它的耳朵里。这就是对鬃狮如此伟力的描述。除了至上的大象外，没有其他四足动物能与他媲美。所有至上的大象都能以比至尊雄狮更快的速度在空中奔跑。

在至上的大象中，有十族。它们是黑象（Kalavaka）族、恒河象（Gangeyya）族、谷色象（Pandara）族、铜色象（Tamba）族、黄褐色象（Pingala）族、香象（Gandha）族、吉祥象（Mangala）族、金象（Hema）族、伍波思特象（Uposatha）族，最后一个部族被称为六牙象（Chaddanta）族。所有这些大象在其生活的地方都有黄金洞穴。它们是巨大而美丽的生物，佩戴着许多饰品。

CHAPTER 3

SEA MONSTERS

Among the animals that have no feet are the seven gigantic fish One, named Timi, is 200 yojana long, another known as Timingala is 300 yojana long， while another called Timirapingala is 500 yojana long. Four others, named Ananda, Timinda, Ajjhanaroha and Mahatimira, are each one thousand yojana long. When the fish named Timirapingala, which is a mere 500 yojana long, moves either its left fin or its right fin, or even the tip of its tail or just its head, the waters of the ocean churn and foam as if it were a pot of boiling broth, for as far as 400 yojana. if it moves both fins and playfully beats the water with its tail and its head, the water would churn and foam for at least 700 yojana, and sometimes as far as 800yojana. Such is the might of the fish named Timirapingala. Of far greater strength than Timirapingala are the four still larger fish.

CHAPTER 4

THE GARUDA

The Royal Garudas are animals like other animals, but their food and their dwellings are similar to those of the divine beings. Royal Garudas are majestic, pious, and powerful. They are well-versed in the basic principles and are able to read omens again like beings in heaven. Thus they are called heaven- born.

At the foot of the royal Mount Sumeru there is a large lake called Simbali. It is 500 yojana wide and is circled by red cotton trees, the tops of which are all at the same level. It looks as if these trees had been carefully tended. Among these trees there is one that is as large as the rose apple tree

第三章

海兽

在无足的畜生中，有七种巨大的鱼，一种名叫帝弥（Timi），长200 由旬，另一种名叫帝明嘎喇（Timingala）的鱼长 300 由旬，而另一种名为帝弥拉宾嘎喇（Timirapingala）的鱼长 500 由旬。另外四种，分别是阿难德（Ananda）、帝明德（Timinda）、阿吒那罗哈（Ajjhanaroha）和马哈帝弥拉（Mahatimira），每一种都有一千由旬长。当一条长 500 由旬，名为帝弥拉宾嘎喇的鱼移动其左鳍或右鳍，乃至其尾巴的尖端或仅移动其头部时，海洋的海水就会搅动和翻滚长达 400 由旬，就像一锅沸腾的肉汤。如果它移动两个鳍，并且用尾巴和头部嬉戏打水，那么水会搅动并翻滚至少 700 由旬，有时甚至会达到 800 由旬。这就是名叫帝弥拉宾嘎喇之鱼的威力。四种更大的鱼比帝弥拉宾嘎喇还要强得多。

第四章

大鹏金翅鸟

高贵的大鹏金翅鸟（Garudas）同样是畜生，但它们的食物和住所却与天人相似。高贵的大鹏金翅鸟庄严、无伦、大力。他们深谙基本法则，又能像天人一样解读预兆。因此，他们被称为天界所生。

在神圣的须弥山山脚下有一个叫辛巴利（Simbali，木棉树）的大湖。它有 500 由旬宽，周围是红棉树，其树顶都在同一水平面上。这些树看起来好像被精心照料过。其中有一棵树和我们瞻部洲（Jambu）的瞻部果（rose apple，蒲桃属，玫瑰果）树一样大。红棉树很大，

in our Jambu continent. The red cotton trees are large and grow quite thickly around the lake. This is the natural abode of the Garudas.

None of the other winged creatures are on a par with the Garudas. The one that rules over them all is 150 yojana high. His wing feathers are 150 yojana long. His tail measures 60 yojana, his neck 30 yojana, his beak 9 yojana, and his two feet 12 yojana. When the Garuda king spreads his wings in flight, he measures 700 yojana across; and when he spreads them to their fullest possible extent, he measures 800 yojana across. The body of the Garuda is very massive and, therefore, is of great strength. Whenever the Garudu snatches a Naga from the middle of the ocean, the water splashes for 100 yojana in all directions. Grasping the tail of the naga tightly in his talons, he flies through the air with the Naga's head hanging down. The quarry is thus brought to his dwelling place to be eaten.

The Royal Garudu only takes and eats nagas that are his equal.He does not take any that are lower or above him in rank. A Royul Garudu that is egg- born or womb- born cannot capture a Naga that is moisture-born or one of spontaneous birth, because such a Naga would be his superior. Garudas may come into existence through any one of the four modes of birth.

CHAPTER 5

THE NAGA

After a kalpa is brought to an end by the great fire, a new earth is born. Nothing is the way it was before. Where there had been uninhabited, some of which were 300 yojana wide and 300 yojana high, some of which were 500 yojana wide and 500 yojana high, some of which were 700 yojana wide and 700 yojana high, in the new kalpa there can be just one stretch of land, all at the same level. Now this land is glittering white, as beautiful as a sheet of pure silver. Shining green cruping grass grows everywhere, three

在湖边长得很茂密。这是大鹏金翅鸟天然的住所。

其他有翅膀的生物没有一个能和大鹏金翅鸟相提并论。它们的统治者有 150 由旬高。它的翅膀羽毛也有 150 由旬长。它的尾巴长 60 由旬，脖子长 30 由旬，喙长 9 由旬，两足为 12 由旬。当大鹏金翅鸟王展翅飞翔时，它的宽有 700 由旬；当它的翅膀展开到极致时，它的宽为 800 由旬。大鹏金翅鸟的身体非常庞大，因此也具有大力。每当大鹏金翅鸟从海中抓起一头龙（naga）时，水就会向四面八方喷溅 100 由旬。它用爪子紧紧抓住龙尾，在空中翱翔，龙头就垂下来。猎物就这样被带到它的住处吃掉。

高贵的大鹏金翅鸟只吃与其匹配的龙。它不接受任何比它低等或高等的。一只卵生或胎生的高贵大鹏金翅鸟无法捕捉一只湿生或化生的龙，因为这样的龙比它高等。而大鹏金翅鸟可以用四种方式的任何一种出生。

第五章

龙

当一劫被大火毁坏后，一块新的大地诞生了。而之前的一切都不复存在。在那些曾经无人居住之地，有些有 300 由旬宽、300 由旬高，有些是 500 由旬宽和 500 由旬高，有些是 700 由旬宽和 700 由旬高，而在新劫中就只有一片土地。这地白得发亮，好像一块纯银一样美丽。遍地都长满了闪亮的碧绿草丛，有三、四指那么高。这绿色就像猫眼

or four finger-lengths high. The green is as beautiful as a cat's eye gem. The entire place radiates glory and splendor. Everywhere is beautiful.

There are several lakes that are generally covered with five kinds of lotus. They are exquisite. There are trees with beautiful trunks untouched by insects or disease. They bear fruit and flowers and are a wonder and delight to behold. There are tough mountain vines, some with red flowers, some with white flowers, some with yellow flowers. The whole place is a glorious spectacle, as if someone had carefully planned it. This is the homeland of the Nagas. It is their native dwelling place. Here there are crystal mansions, silver mansions and gold mansions beautiful beyond description. There are still some areas that are unused and some where nothing can live. They are hollow and empty.

Under the Himavanta range there is a cavity some 500 yojana wide. It is a city where one kind of Naga dwells. In this retreat there are the seven kinds of gems.[11] It is as beautiful as Traitrimsha, the abode of Lord Indra. Several large lakes are found here where the Nagas live and play. The water is beautifully clear and smooth, like a large piece of glass that has been polished a number of times. There are fording places which are ideal. Here the Nagas love to bathe and play; and large fish glide along together snapping at the smaller fish. Patches of water-lettuce and the five kinds of lotus bloom spectacularly. The flowers of the sacred lotus are as large as a cart wheel. When the water ripples, these blooms sway back and forth looking delightfully pretty, as if they had been consciously arranged.

There is one kind of Naga that dwells in the ocean. When the female of this of Naga is well advanced in pregnancy, she thinks to herself: "What if the newborn were delivered in mid-ocean? The ocean churns and foams violently; great sea birds agitate the waters; the winds from the wings of the garuda beat the waves into foam.” Thus reasoning, the pregnant Naga dives deep and long and emerges where one of the five great rivers run into the ocean. The name of the five are Ganga, Yamana (Yamuna), Aciravati, Sarabhu and Mahi. The naga then swims up river until she reaches the great forest of the Himavanta. In this forest there are golden caves beyond the reach of the Garudus. She delivers her young in one of these caves and remains there to nurture him until he grows strong. Then she takes him to a place where the water is only knee deep. There she teaches him to swim, first in circles. After it is clear to her that he is strong and can swim well,

[11] The seven gems are: gold, silver, lapis lazui, crystal, agate, ruby and cornelian.

石一样美丽。整个地方都散发着光彩。到处都美轮美奂。

有几条湖泊，通常都覆盖了五种莲花。它们异常精美。有些树的树干很漂亮，没有受到昆虫或疾病的侵袭。它们开花结果，这是一种赏心悦目的奇观。山上有坚韧的藤蔓，有的开红花，有的开白花，有的开黄花。整处都是壮丽的景象，就如同被人精心布置一样。这是龙的故乡，是它们的故居。这里有水景宫、银宫和金宫，美不胜收。但仍有一些区域未被使用，有些地方没有生物能住。它们是空的。

在雪山（Himavanta，喜马拉雅山）山脉下有一个大约 500 由旬宽的洞。这是一处龙居住的城市。这里有七种宝石。它像因陀罗王（Indra，又称为 sakka，沙格天帝）的住所三十三天（Traitrimsha，Tāvatiṃsa）一样美丽。此处有几大湖泊，诸龙就在那里生活和嬉戏。湖水具备美妙的清澈与光滑，如同一块多次抛光过的大玻璃。这里有理想的涉水之地。于其处，长颈鹿乐于沐浴与嬉戏，大鱼共相滑行以追逐小鱼。一片片的水莴苣和五种荷花争相绽放。圣洁的莲花大如车轮。当水波荡漾时，这些花朵来回摇曳，看上去美不胜收，就仿佛有人刻意布置的一样。

有一种龙生活在大海中。当母龙在怀孕后期时，她心想："如果新生儿在海洋中部出生，那该怎么办？海水剧烈地搅动和翻滚；巨大的海鸟搅动水面；大鹏金翅鸟以其翅膀拍击海浪而生起大量的泡沫。"因此，怀孕的龙潜入五大河流其中之一的那既深又长的入海口，那五条河分别是：恒河、亚木那河（Yamuna）、阿吉拉瓦帝河（Aciravati），萨拉菩河（Sarabhu）和马希河（Mahi）。接着，龙沿着河上游游动，直到到达雪山的大森林。在这片森林里，有金光闪闪的洞穴，它超出了大鹏金翅鸟鸟所及的范围。母龙在其中一个洞中分娩，并留在那里养育幼儿，直到它长大。然后它将孩子带到一个只有膝盖深的地方。在那里，母龙先是教它绕圈子游泳。当知道它强壮且善于游泳后，母龙带着它来回穿过几条大河中的一条。当它能以预期的迅捷过河时，

she takes him back and forth across one of the great rivers. When he can cross the river with due swiftness, she induces a heavy rainfall which floods the Himavanta forest until it looks like an ocean. She then creates a spired mansion of gold, ornamented with the seven gems that gleam in glorious splendor. This palatial mansion is rich with decoration and good food. It is as magical as those that are the celestial dwellings of the devyata. The mother Naga places her child in the spired mansion and floats it down the river to mouth, and out into the ocean to where it is 1000 wa deep. There she sets her child together with his own new glittering dwelling down on the ocean bed.

There are two different kinds of Naga, one is known as the 'water-born', the other as the land-born'. The latter can change their form only when they are on land. They cannot do so in the water. The water-born Naga can transform themselves in the water, but not on the land. Neither kind of Naga can change its form in the place of its birth, its death or where it sleeps; nor can they do so in places where they and their fellows assemble, nor when they are sloughing their skins. The Nagas have the power to transforn themselves only in places other than those just mentioned. When they so wish, they can take forms as angelic as the devyata, their females as graceful as the female inhabitants of the celestial heavens. When the Naga seeks its prey, it will take the form in which it can most easily hunt its victim. In such a form they roam the land in search of food. Sometimes they appear as common water snakes, sometimes as the snake called locally the “Sai” or the one called “Krasa”, sometimes as cobras and green pit vipers and sometimes as forest beasts. It is thus so because the Naga properly belongs to the Animal Kingdom.

The distance between the land on which we live and the land of the Naga or the Animal Kingdom is one yojana. If reckoned in wa, it comes to 8,000 wa.

CHAPTER 6
OTHER BIRDS AND BEASTS

Of the birds in the animal kingdom, there are a great many kinds. There is the noble goose that lives in caves and in spired castles on Gijjhakuta, Vulture Peak Mountain. There are also the creatures that inhabit the Himavanta Forest. In villages and towns, there are such as ducks and hens well as geese and the other birds that man raises for food.

母龙降了一场大雨，雨水淹没了雪山森林，直到看起来如同一片海洋。之后，它造了一座金碧辉煌的宫殿，上面以七宝装饰，熠熠生辉。这座富丽堂皇的宫殿装饰豪华，食物美味。它和天人的天宫一样奇妙。母龙将其孩子安置于尖顶的宫殿中，使其顺流而下，漂流到入海口，再潜入海中 1000 瓦深之地。在那里，母龙将它的孩子和它（指孩子）所拥有的崭新而又熠熠生辉的住所放在海床上。

龙有两种不同的种类，一种称为“水生”，另一种被称为“陆生”。后者只在陆地时才能变身，而不能在水中这样做。水生龙可以在在水中变身，却不能在陆地变身。任何一种龙都无法在其出生、死亡或睡觉之地变身。他们也无法在其与其同类聚集之地及被剥皮时这样做。龙只有在之前所提到的地方之外才能变身。当他们愿意时，可以变为如天人一般美丽的形态，它们的女性像空居天的天女一样优雅。当龙寻找猎物时，它将采取最容易追捕猎物的方式。它们以此种方式在陆地上游荡并寻找食物：有时它们看起来就像普通的水蛇，有时像被当地人称为赛（Sai）或克拉萨（Krasa）的蛇，有时像眼镜蛇和绿斑蝰蛇，有时又像林中的野兽。之所以如此，是因为龙真正属于畜生界。

我们生存的土地与龙或畜生界的土地之间的距离为 1 由旬，如果以瓦来计算，则是 8000 瓦。

第六章

其他鸟兽

畜生界的鸟类有很多种。有种高贵的鹅生活在鹫峰山的山洞和尖顶堡。还有一些生物居住在雪山森林里。在乡村和城镇里，有鸭、鸡、鹅等人类饲养的鸟类。

Some animals feed on those that are smaller than themselves. Garudas eat Nagas, nagas live on frogs and toads, frogs and toads feed on insects and caterpillars. The female yellow tiger with her young cubs loves not her cubs when food is scarce on the hunt. Seeing their own cubs lovingly approach them for their mother's milk, she devours them for she cannot restrain her greed for food.

Most animals live outside other animals flesh, but some live inside. Some live in places of foulness on which they feed. When the foulness is used up, they find nought to eat and die in that place. Some live in our stomachs for eight of their generations. These are the worms that breed and die inside our bodies. Inside the stomachs of beings larger than man, there live many other kinds of worms that feed on the feces therein.

Some animals have fur, nails, flesh, tendons, bones, horns and tusks that are coveted by man. Without doing any wrong, they are hunted, stabbed and slain.

There are animals that men use for work, such as oxen, buffaloes, elephants and horses. These beasts suffer terribly and find no respite. Though they crave grass and water, and though they long to eat and rest, they cannot do sO for they are sorely scolded and beaten if they pause from doing their work.

Such, in brief, is what can be said of the beings in the Animal Kingdom, which has been the subject of Book Two.

一些畜生以比自己小的畜生为食。大鹏金翅鸟以龙为食，龙（蛇）以青蛙和蟾蜍为食，青蛙和蟾蜍以昆虫和毛虫为食。当捕猎所获的食物不足时，带着幼崽的雌性黄虎也不爱它的幼崽。看到幼崽慈爱地接近它们，想要它们母亲的奶，它就把它们吃了，因为无法克制自己对食物的贪欲。

大多数畜生生活在其他畜生的皮肤以外，但有些畜生则生活在其内。有些畜生生活在污秽之地，它们以此为食。当秽物吃完，它们就找不到可吃之物，而死于该处。有些畜生在我们的胃中活了八代。这些是在我们体内繁殖和死亡的寄生虫。在比人大的有情的胃里，生活着许多其他种类的寄生虫，它们以其中的粪便为食。

有些畜生拥有遭人垂涎的皮毛、指甲、肉、肌腱、骨头、角和獠牙。在未做任何错事的情况下，他们会被猎杀、刺杀和杀害。

有些畜生是人类用以工作的，如牛、水牛、大象和马。这些畜生苦难深重，找不到喘息之机。虽然渴望草与水，虽然渴望进食与休息，但它们无法这样做。因为如果它们停止工作，就会受到严厉的责骂和殴打。

简而言之，这就是畜生界中的有情，这是第二品的主题。

BOOK THREE

TH E SPIRIT WORLD

CHAPTER 1

CLASSICAL TYPES

The beings of this domain, **Pretabhumi**[12], the domain of the departed spirits, are born in all modes. There were miserable spiritsthat lived outside the city of Rajagriha (modern Rajgir). Beyond Rajagriha was the dwelling place of departed spirits called pretayamaloka (Goblins of the Yama World). There were a great number of ugly-looking preta goblins there. Some spirits live in mid-ocean; some live on mountain tops; some live inside mountains. Of these three kinds of goblins, the first are called Born-from-Two-Causes, the second Born-from-Three-Causes, and the third Born from-No-Cause. One Kind lives in beautiful crystal palaces, with crystal walls and surrounding moats. Another kind has horses, elephants, and slaves. These preta travel by air in golden palanquins. Even though they may have untold riches and high positions, they cannot be compared to the devyata in the heavens. Some of these preta remain goblins for a long, long time.

There are beings who are goblins during the nights of the waning moon and devyata angels for the nights of the waxing moon, Another kind are goblins on the nights of the waxing moon and devyata on the nights of the waning moon. Some remain goblins for as long as the period between successive Buddhas. These include the kind that is born from three causes, and they know the Four Noble Truths. Some goblins live hidden in big trees. Others live in the flat plains and eat dirt for food, while some live in divine palaces and eat divine food, like devyata angels.

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[12] Pretabhumi literally means the domain of the departed ones. Beings born in this domain are variously deformed according t0 their previous evil actions, The word 'goblin' here means ugly looking evil spirit.

第三品
鬼界

第一章
基本类型

鬼界（Pretabhumi）的有情，以各种方式出生。在王舍城（Rajagriha，Rājagaha）外居住着鬼类。在王舍城之外，是一个被称为鬼阎摩界（pretayamaloka）的鬼类住所。那里有许多长相丑陋的鬼。有些鬼生活在大海中，有些生活在山顶上，有些生活在山里。在这三种鬼中，第一种被称为二因生，第二种被称为三因生，第三种被称为无因生。一种生活在美丽的水晶宫殿里，有水晶墙和护城河。另一种有马、大象和奴隶。这些鬼乘着金色轿子在空中旅行。即使拥有不可计数的财富和高贵的地位，他们也无法与天界中的天人相提并论。其中一些鬼在很长一段时间内仍然是鬼。

有的有情在月缺之夜是丑陋的鬼，月圆之夜是天人，另一类是月圆之夜为丑陋的鬼，月缺之夜为天人。有些鬼在诸佛相继出世时仍是丑陋的鬼。这些包括三因结生的那类，他们了知四圣谛。有些鬼住在大树里。有些鬼住在平原上，以泥土为食。有些鬼住在天宫中，吃着天食，就像天界的天人一样。

Some spirits normally live in trees. These usually eat rice for sustenance. The kind that is born from three causes is able to understand the Four Noble Truths. Some, who live on the ground, are called 'hiding ghosts'. When they hide themselves behind a tree, or in the roots of trees, men cannot see them.

When spirits and goblins die, they generally turn into black ants, but some become centipede-like worms, scorpions or flying in-sects; others grasshoppers or earth worms; some even become deer, small owls, tailor birds or paddy birds; and some become wild deer. When they die, that is what becomes of them.

CHAPTER 2

MISERABLE SPIRITS

One kind of spirits lives for a hundred years; another for one thousand; and still another kind of miserable spirit lives for the period of one kalpa between successive Buddhas. Not a single grain of rice or one drop of water ever enters their mouths.

Some miserable spirits are enormous, but the mouth is as small as a needle's eye. Another kind is extremely thin, because it cannot eat any food. One cannot find on them even the smallest piece of flesh, or in them a single drop of blood. They are just bones barely covered with skin; their stomachs are so withered their spines show; their eyes are so sunken and hollow they seem to have been taken out; their hair is dishevelled and hangs down over their mouths. They do not have even rags to cover their withered bodies. They are found absolutely naked. Their bodies stink and they are quite revolting. They are deeply distressed always; they cry constantly because they are so acutely hungry.

These wraiths are too weak to move about. They spend most of their

有些鬼平日生活在树上。这些鬼通常以米饭为食。三因结生的那类鬼能够了知四圣谛。一些生活在地面上的鬼被称为“隐藏的幽灵”。当他们将自己藏在树后或树根中时，人们发现不了他们。

当鬼死时，他们通常会变为黑蚂蚁，但有些会变成蜈蚣虫，蝎子或会飞的昆虫；其它的则是蝗虫或蚯蚓，有些甚至变为鹿、小猫头鹰、缝叶莺或稻田鸟；有些变成野鹿。当他们死后，这就是他们的命运。

第二章
痛苦的鬼

一类鬼活一百年，另一类活一千年，同时还有一类痛苦的鬼活了诸佛相继出世的一劫之期。[这期间，]从没有一粒米或一滴水进入他们的嘴里。

有些痛苦的鬼身材巨大，但嘴却如针眼一样小。另一类非常瘦，因为他不能吃任何食物。他们身上连最小的一块肉都找不到，也找不到一滴血。他们只是骨头，几乎没有皮肤覆盖；他们的胃是如此的干瘪，他们的脊椎凸起；他们的眼睛是如此深陷和凹陷，似乎已经被取出；他们的头发蓬乱，垂在他们的嘴上。他们甚至没有破布来遮盖他们干枯的身体。他们看起来是赤身裸体的。他们身上臭气熏天，很恶心。他们总是非常痛苦；他们经常哭泣，因为他们非常饥饿。这些鬼太虚弱了，无法四处走动。他们花了多数生命在其背上。有时，他

lives on their backs. Sometimes, they might hear voices as if people are calling to them: "Come ye all, come to eat and drink." Hearing this call, these miserable spirits think that there is food and water. They try to get up, but they do not have the strength to do so. They try to support one another, but they all fall down in a heap, some on their stomachs and others on their backs. They struggle and suffer in this way for an age. They wrestle one another trying to stand up. And the call does not come just once: it is heard again and again for a thousand years. As long as they remain, they hear it. If at last they do succeed in standing up, they put their hands on their heads and heed gleefully to the call. They look around eagerly for the food and water, but there is none. Being greatly distressed, they cry out loudly and fall to the ground. These goblins have come a long way, but all in vain.

It is because when they were human beings they envied other people. They could not bear to see others who were well off, yet they despised those who were poor. They coveted the riches of others, and used all the guile and cunning they had to appropriate those riches. They were also very stingy and never gave to others: When they saw someone making charitable gifts, they forbade them to do so. They unlawfully acquired ecclesiastical property. These people were reborn miserable spirits after death and live in bad places .

There are some goblins who are as beautiful as one of the Great Brahmas. Their bodies look as if they were cast in gold, but they have mouths like those of the pigs. They are extremely hungry and cannot eat anything. Why do they have such golden bodies? It is because they were in an earlier life ordained as white-robed mendicants and followed the precepts strictly. Why the pig's mouths? Because they maligned and spoke badly of their teachers and the holy saffron-robed monks who kept all the precepts. Another kind of goblin is as beautiful as gold, but from their mouths comes an in-describable stench. There are worms crawling inside, eating away at their mouth and their face. They have golden forms because they strictly followed the precepts; and they have stinking and worm-eaten mouths because they criticized the monks and instigated the monks to quarrel among themselves.

们可能会听到声音，好像有人在呼唤他们："大家来吃喝。"这些痛苦的鬼听到这呼唤，就以为那里有食物和水。他们试图站起来，但是没有这样做的力量。他们试图互相支持，但都跌成一堆，有些趴在肚子上，有些趴在背上。他们艰难地努力并以这种方式受苦了一段时间。他们相互角抵，试图站起来。而呼唤不止一次到来：一千年来一再听到。只要活着，他们就会听到。如果最后他们确实成功站了起来，则将其手放在头上，并高兴地留意呼唤。他们热切地环顾四周寻找食物和水，却一无所获。他们非常沮丧，大声哭泣并摔倒在地。这些鬼长途跋涉，但徒劳无功。

这是因为当还是人的时候，他们嫉妒别人。他们无法忍受看到别人富裕，却鄙视穷人。他们觊觎别人的财富，用他们所有的阴谋诡计来占有这些财富。他们也极其吝啬，从不给与别人：当他们看到有人做慈善捐赠时，就禁止他们这样做。他们非法获得寺院财物。这些人死后重生为痛苦的鬼，生活在恶劣之地。

有些鬼像大梵天之类一样美丽。他们的身体看似用金铸造，但是其嘴像猪一样。他们非常饥饿，却不能吃任何东西。他们为何拥有这样金色的身体？这是因为他们在更早的生活中成为白衣乞士，并严格遵守戒律。为什么有猪的嘴？因为他们恶毒无礼，对他们的老师和遵守所有戒律的圣洁橘黄衣沙门说恶语。另一类鬼像黄金一样漂亮，但是从他们的嘴中却可以闻到难以形容的恶臭。有蠕虫在里面爬行，吞噬着它们的嘴和脸。他们之所以有金色的外形，是因为严格遵守戒律。他们的嘴发臭并有蠕虫，是因为批评沙门并煽动他们彼此争吵。

CHAPTER 3

FEMALE SPIRITS

One kind of female spirit is always naked and their bodies smell from every pore. Flies alight on their bodies and burrow into their flesh. These females are emaciated, without an ounce of flesh on their bodies. Only sinews and skin barely cover their bones. They are famished. They cannot find anything to eat. When they deliver, they always deliver seven babies, and they eat their babies flesh. And still, they do not feel full. Then, they deliver seven more babies, and they again eat them and are still as hungry as ever. These female spirits eat the flesh of their own children because they cannot stand the gnawing hunger.

As human beings, they gave medicine to pregnant women to abort their babies. And then they falsely swore as follows: “If I gave medicine to get rid of babies, may I become one of those ghosts who have bad-smelling bodies perpetually stung by flies; and may I deliver every day seven babies in the morning (and seven babies in the evening) and may I eat the flesh of my own babies every day without end, if I committed the sin of giving medicine to pregnant women to get rid of their babies.” So they swore, and now they are naked, with flies eating them. They are so thin that there is no flesh to them. They tear up their children's flesh and eat it every day, as many as fourteen infants a day, as the consequence of their sin.

These next of the female spirits are ugly and naked. They are always hungry. When they see food and water before them and they pick out what they want to eat, the food and water turns into feces, blood clots, and pus. When they see a piece of colth, they wish to wear it; but the cloth turns into burning-hot iron sheets when they try to cover their bodies. These departed spirits, when being human, were angry with their husbands when their husbands gave food, water, and cloth to the monks, and they cursed them as follows: “May the merit from giving food, water, and cloth to the monks turn into feces, blood clots and pus that you have to eat every mouthful of! May the cloth turn into burning-hot iron sheets!” Because of the sin of cursing their husbands in that way, they were reborn ugly female spirits.

第三章

女鬼

有一类女鬼总是赤身裸体，并且其身体从每个毛孔里都散发出气味。苍蝇落在她们的身上并钻入其肉。这些女鬼瘦弱，身上没有一点肉。只有筋腱和皮肤勉强覆盖其骨骼。她们饥肠辘辘，却找不到食物。当分娩时，她们总是生下七个婴儿，并会吃掉婴儿的肉。而且，她们并不觉得饱。然后，她们又生了七个婴儿，之后又吃了，仍像以往一样饥饿。这些女鬼因为无法忍受难耐的饥饿而吃掉了自己孩子的肉。

作为人类时，她们给孕妇服药以流产。然后她们错误地起誓如下："我若用药物除掉婴儿，愿我成为一个身体永远被苍蝇叮咬的恶臭鬼之一；我若犯了罪，给孕妇吃药，使她们堕胎，愿我每天早晨生七个婴儿（晚上生七个婴儿），愿我每天无休止地吃自己孩子的肉。"她们这样起了誓，现在就赤身露体，苍蝇吃她们。她们瘦得连肉都没有。因为其恶业，她们撕碎孩子的肉，并每天吃它们，每天多达十四个婴儿。

接下来的这些女鬼是丑陋和赤裸的。她们总是很饿。当她们看到面前的食物和水，然后挑选出想要吃的东西时，食物和水就会变成粪便、血块和脓液。当看到一块薄布时，她们希望穿上它。但是当她们试图覆盖身体时，布会变成灼热的铁皮。这些亡灵在做人之时，当其丈夫给沙门食物、水和衣服时，她们对其丈夫很生气，并诅咒其夫说："愿布施沙门食物、水和布的利益变成你每一口都要吃的粪便、血块和脓液！愿这块布变成灼热的铁皮！"因为那样诅咒丈夫的恶业，她们重生为丑陋的女鬼。

CHAPTER 4

SPIRITS IN TORMENT

One kind of miserable spirit is as tall as a palm tree. Their hair is extremely coarse. Their bodies smell very badly. There is nothing good about them. And they have a keen hunger. Not a grain of rice or a drop of Water has ever entered their stomachs. In previous lives, these spirits never made any merit. Furthermore, when they saw others making merit, they forbade them to do so. Because of the sins of avarice and of not making merit, they are born hungry and suffering spirits, without any food to alleviate their hunger. It is due to their sins.

Another kind of spirit is perpetually scooping up flaming rice and throwing it onto its head. In their previous lives, these spirits had mixed bad rice with the good and cheated their customers. Because of this sin, they have to scoop up burning-hot rice and throw it over their heads all the time. They perpetually suffer thus because of their sin.

Another kind of spirit .is always hitting its head with red-hot iron mallets. In their previous lives, these spirits beat their parents with their hands, or with sticks, or lashed them with ropes. Because of the sin of beating their parents, they have to hit their own heads with red-hot iron mallets all the time. It is because of their sin.

Another kind of departed spirit too is exceedingly hungry. When they see food and water it looks sweet and delicious, and they make to eat and drink it. But, as soon as they begin to eat and drink, the rice turns to feces, with crawling worms, and a horrible smell. Again it is because of their sins. In earlier lives, others had come to beg for food from them. They had plenty of food, but they lied saying that they had none. The beggars repeated their request, but not wanting to give them anything, they swore as follows: "If I had food and lied to you saying that I have none, may I eat dirty feces full of worm sand with a strong stench." Because of the sin of swearing falsely, and lying by saying that they had no food, they were born preta spirits after death. They suffer by eating only dirty feces full of worms and with a

第四章

受苦之鬼

有一类痛苦的鬼像棕榈树一样高。其发异常粗糙。其身非常难闻。他们没有一处是好的。他们有强烈的饥饿感。没有一粒米或一滴水进过他们的胃。这些鬼在前世从未造过任何善业。而且，当看到别人做善事时，他们就禁止他们这样做。因为贪欲和未行善的恶行，他们生来就是饥饿和受苦之鬼，没有任何食物来减轻他们的饥饿。这是由于他们的恶业。

另一类鬼，不断地舀起燃烧着的大米，然后把它扔到头上。在其前世，这些鬼把劣质的大米和好的大米混在一起，欺骗他们的顾客。因为这恶行，他们不得不把燃烧的米饭舀起来，一直扔在头上。因为其恶行，他们永远受苦。

另一类鬼，总是用炽热的铁锤砸它的头。在他们前世的生活中，这些鬼用手、棍子或绳子打他们的父母。因为打父母的恶行，他们不得不一直用烧红的铁锤打自己的头。这就是因为他们的恶行。

另一类亡灵也极度饥饿。当看到食物和水时，它看起来又甜又美味，于是他们就去吃喝。但是，他们一旦开始吃喝，米饭就变成了粪便，上面有蠕动的蛆虫，还有一股难闻的气味。又是因为他们的恶行。在更早的生命中，其他人来向他们乞讨食物。他们有很多食物，却谎称没有食物。乞丐重复了他们的要求，但他们不想给任何东西，并发誓说："如果我有食物，但对你撒谎说我没有食物，就让我吃充满了蛆虫和恶臭的肮脏粪便。"因为起誓不实及谎称没有食物的恶行，他们死后就成了鬼。他们忍受总是只吃充满了蛆虫和恶臭的脏粪之苦。这是因为他们起誓不实，说谎。

strong stench, all the time. This is because of their swearing falsely and lying.

There is another kind of female spirit with long, sharp nails, like knives. They scrape off their own flesh and skin and eat it. In their previous lives, these people stole meat from others. When accused of stealing, they did not own up. Instead, they said they had not stolen anything and swore as follows: "If I stole your meat and ate it, may I scrape off my flesh and skin with my nails and eat that." After death, they are reborn miserable spirits perpetually scraping off their flesh and skin with their nails and eating it. This is because of their sins of stealing from other people and swearing falsely.

There is one kind of departed spirit who, in the daytime, are shot at, beaten, stabbed, and killed by others. Dogs as big as elephants chase after them and tear away their flesh. They perpetually suffer thus. But at night, they become devyata angels, attended on by celestial nymphs, and enjoy devine riches like the true devyata angels. They live thus, alternating, until the force of their sin is spent.

Formerly, these goblins were hunters. In the daytime they went out into the forest to hunt deer. At night, however, they observed the precepts. Because of the sin of killing deer in the day, others beat, throw things at them, and stab and kill them; and dogs as big as elephants chase after them and tear at their flesh. Because these goblins committed sin in the daytime, they suffer in the day. But, because of the merit in observing the precepts at night, they become as devyata angels, attended on by female angels, and they enjoy divine riches every night. This is because of the merit they acquired in observing the precepts.

Another kind of goblin too has as abode like that of a devyata angel, decorated with silver, gold, and crystal, and other ornaments made of the seven kinds of gems. They are surrounded by 10,000 attendant female angels. But these goblins are desperately hungry. They cannot find any food to eat. They scrape off their own flesh and skin with their knife-sharp fingernails and eat it. Formerly, each was a governor who judge his people. Because he took bribes, he judged right cases wrong and wrong cases right. He did not act in accordance with the principles of justice. There is a story that illustrates both these lessons.

还有一类女鬼，指甲又长又尖，像刀子。她们把自己的肉和皮刮下来吃。在她们前世，这些人偷别人的肉。当她们被指控偷窃时，并没有坦白。相反，她们说自己什么也没有偷，并发誓说："如果我偷了你的肉吃了，我可以用指甲刮去我的肉和皮，然后吃下去。"死后，她们重生为痛苦的鬼，用指甲刮去她们的肉和皮，吃了它。这是因为她们偷别人的东西，并说谎话。

有一类亡灵，在白天，被人射击、殴打、刺杀、杀害。如象一般大的狗追着他们，撕掉它们的肉。他们总是这样受苦。但到了晚上，他们就成了天界的天人，由天界的天女照料，像真正的天人一样享受天界的财富。他们这样交替地生活，直到其恶业的力量被消耗殆尽。

以前，这些鬼是猎人。白天他们到森林里去猎鹿。然而，到了晚上，他们持守戒律。因为白天杀鹿的恶业，别人打他、扔东西丢他、捅杀他；如象一般大的狗追着他，撕咬他的肉。因为这些鬼白天犯罪，白天就受苦。但是，由于夜间持戒的功德，他们变成了天界的天人，由天女照料，他们每晚都享受天界的财富。这是因为他们在持守戒律中获得的功德。

另一类鬼也有和天人一样的住所，用银、金、水晶和其他七宝所成的饰品装饰。他们被一万名随从的天女围绕。但是这些鬼极度饥饿。他们找不到吃的东西。他们用锋利的指甲刮掉自己的肉和皮肤，然后吃掉。从前，他们都是审判自己子民的总督，因为受贿，所以他将正确的案件断为错误的，错误的案件断为正确的。他没有按照公正的原则行事。有一个故事说明了这两个教训。

Once, on a sabbath day, a king, the ruler of a city, was observing the eight precepts. The noblemen and state officials followed suit in also observing the precepts. As for this governor, he did not observe the precepts, but he attended on the king like the others. With all his subjects present, the king asked him, “Have you observed the precepts, or have you not?” The governor, who had not observed the precepts, was ashamed, but he replied: “I have, your majesty.”

A friend of the governor was sitting beside him. This friend knew full well that the governor had not observed the precepts and had not made any merit that day or any other day. So this friend quietly prompted him: “Friend， have you really observed the precepts?” The governor told his friend the truth: “I lied about observing the precepts.” So his friend said to him: “If such is the case, from now on abstain from eating at night. Keep the fast and break it only in the morning. This will earn you some merit. You have told the king that you observe the precepts like the others do. They will blame you for lying to our master.” The governor listened to his friend's advice and agreed to follow it. That evening, he did not eat his evening meal. But, as he had never fasted before, when he did so, he had a stroke and died that very night.

Because of the sins of office as governor, namely of taking bribes and of not judging cases in accordance with the principles of justice, he became a famished spirit who cannot find even a morsel of food. He scrapes off his own flesh and skin with his knife-sharp nails and eats it because of his sins of taking bribes and of not judging cases justly. But, by his merit in following his friend's counsel about the observance of one of the precepts, and in dying during his fast, he has earned for himself a palace and ornaments complete with the seven kinds of gems, and 10,000 attendant celestial maidens. This is due to the merit of observing the holy precepts.

有一次，在伍波思特日，一位国王，一座城市的统治者，正在持守八戒。贵族和国家官员也跟着持守戒律。至于这位总督，他不守戒律，却照样侍奉国王。众臣民都在场，国王就问他说：“你持守了戒律还是没有持守呢？总督不守戒律，他很惭愧，却回复说：“陛下，我持守了。”

总督的一个朋友坐在他旁边。这位朋友非常清楚总督没有持守戒律，也没有在那天或其他日子做任何福行。于是这个朋友悄悄地提醒他：“朋友，你真的持守了戒律吗？”总督把实情告诉了他的朋友：“我在持守戒律上撒了谎。”他的朋友对他说：“如果是这样的话，从现在起，晚上就不吃东西了。保持过午不食，只在早上打破它。这会给你带来一些好处。你已经告诉国王，你要像其他人一样持守戒律。他们会责怪你对我们的主人撒谎。”总督听了他朋友的建议，同意照办。那天晚上，他没有吃晚饭。但是，因为他以前从来没有禁食，所以当他这么做的时候，他中风了，就在那天晚上去世了。

因为总督的罪恶，即受贿和不按公正原则审判案件，他成了一个饿鬼，连一点食物都找不到。他用锋利的指甲刮去自己的皮肉吃，因为他做了受贿和不公正审判案件的恶行。但是，由于他听从朋友关于遵守其中一条戒律的建议，并在禁食期间死去，他为自己赢得了一座七宝所成的饰品装饰的宫殿，以及 10000 名侍女。这是因为持守圣戒的功德。

CHAPTER 5

OTHER SPECIAL TYPES

One kind of miserable spirit eats only phlegm, vomit, saliva, bodily slough, putrid water and pus. They are always eating dirty, bad-smelling feces. In their previous lives, they gave to holy monks food and drink that were leftovers. When they died, they became spirits who constantly eat only phlegm, vomit, saliva, putrid water, pus, and dirty, bad-smelling feces, because of their sins.

Another kind eats rotten pus and rotten, swollen dogs that people have thrown into the cemetery. In their previous lives, these miserable spirits cooked elephant's meat, dog's meat, and the meat of other animals, either with paws or without, that were decreed by the Lord Buddha to being food that monks should not eat. And they deceived the monks into eating the meat. By this sinful deception, they become this kind of spirit after death. Because of their sinful deception and their ignorance, they eat only the blood and pus of rotten, swollen dogs for food and do so all the time. This is because of their sin of deceiving the monks into eating forbidden meat.

Another kind of miserable spirit has flames shooting out of their chests, tongues, and mouths. These flames then spread all over their bodies. In their previous lives, they had called monks bad names and insulted them. Also, they told lies to old venerable monks, or used ambiguous words in speaking to them. When they died, they became spirits. For the sins of calling monks bad names, of insulting them and making accusations against them, and of lying to holy men, flames shoot out of their chests, mouths, and tongues, and spread allover their bodies, all the time. It is because of the sins they have committed, as described above.

Another kind of spirit is most miserable. These spirits cannot find a single drop of water to drink. They are as thirsty as would break anyone's heart. They hurry right and left in search of water. They see some clear

第五章

其他特殊的类型

一类痛苦的鬼只吃痰、呕吐物、唾液、身体的脱落物、腐烂的水和脓液。他们总是吃着肮脏、气味难闻的粪便。在他们的前世中，他们把吃剩的食物和饮料给了圣洁的沙门。当他们死后，他们变成了鬼，因自己的恶行而只吃痰，呕吐物，唾液，腐烂的水，脓液和肮脏，难闻的粪便。

另一类鬼吃掉人们扔进坟地的烂脓和烂肿的狗。在他们的前世中，这些痛苦的鬼煮熟了象肉，狗肉以及其他动物的肉，无论有没有爪子，这些都是由佛陀确立为沙门不宜食用的食物。他们欺骗沙门们吃[不适宜的]肉。通过这种罪恶的欺骗，他们在死后成为这类鬼。由于他们罪恶的欺骗和无知，他们只以腐烂、肿胀的狗的血和脓作为食物，且一直如此做。这是因为他们欺骗僧侣吃不许可之食的恶行。

另一类痛苦的鬼有火焰从他们的胸部、舌头和嘴中喷出。然后这些火焰蔓延到他们的全身。在他们的前世中，他们曾以恶名称呼沙门，并侮辱了他们。此外，他们还向年长的尊贵沙门撒谎，或在与他们交谈时用过有歧义的话。当他们死后就变为鬼。因为以恶名称呼沙门、侮辱他们、指责他们，以及向圣者撒谎的恶行，火焰一直从他们的胸口，舌头和嘴里喷出，并一直蔓延到他们的全身。如上所述，这是由于他们所做的恶行。

另一类鬼是最痛苦的。这些鬼找不到一滴水可以喝。他们口渴得要命。他们急忙四处奔走以寻找水源。他们看到一些清澈的水——其

water--a beauty to their eyes. But when they scoop to drink the water, it turns to fire and consumes their bodies. They toss and turn and only die in the fire but only after long and painful suffering. In their previous lives, these spirits had bullied poor, miserable people mercilessly. They coveted things belonging to others; they unlawfully acquired the riches of others. They accused people who were not wrong. After death, they have become very miserable spirits and will remain so for a long, long time because of the sins of bullying poor people and causing them misery. These spirits are extremely thin for they eat nothing. They are so hungry it is as if their hearts would break. When they see clear water and scoop it up to drink, the water turns to fire and burns up their bodies. They toss and turn and die a slow, miserable death in the fire. It is for their sin of bullying other people.

Another kind of spirit has a thin and rotten body. Their backs are crooked; their hands are rotten; and their feet are rotten. They throw fire over their bodies all the time. They are like burning logs rolling in the fields. They roll over and over in misery and do so along time. These miserable spirits had set fire to the forest, killing the animals that could not escape from the fire in time.

Another kind of miserable spirit has a body as big as a mountain. Each of the body hairs is long and sharp. Their fingernails and toenails are huge, and as sharp as knives, swords and lances. Whenever their nails and their hair meet, a sound like that of a thunder crash is produced and a fire bursts out over their bodies. The end result is that they burnt and cut all over as if with a thunder-axe. These beings were, formerly, governors and they judged the cases un-justly. They were partial because they took bribes. Right cases were judged wrong, and wrong cases were judged right. For the sin of judging cases unjustly, they were reborn miserable spirits who with bodies as big as mountains, with hair, toenails and fingernails as long and sharp as knives, swords and lances. These sound like thunder when they clash. Their hair and nails immediately catch fire and cut their bodies, all the time. It is due to the sins of taking bribes and of judging cases unjustly.

The above is a brief account of the beings who are born in the Domain of the Depurted Spirits, which forms **Book Three**.

眼中的美景。但是当他们舀水喝的时候，水就会变成火，毁灭他们的身体。他们辗转反侧，只在大火中死去，但这只是在长期痛苦的折磨之后。在他们前世，这些鬼曾无情地欺负过贫穷、痛苦的人。他们觊觎别人的东西，非法获取别人的财富。他们指责无过之人。他们死后，因为欺负穷人，使他们受苦，而成为非常痛苦的鬼，并将长期如此。这些鬼非常瘦弱，因为它们什么都不吃。他们饿得要命，好像他们的心都要碎了。当他们看到清澈的水，舀起来喝，水就会变成火，烧毁他们的身体。他们辗转反侧，在火中缓慢而痛苦地死去。这是因为他们欺负别人的恶行。

另一类鬼有瘦弱而腐烂的身体。他们的脊背歪斜。他们的手臂腐烂。他们的脚部糜烂。他们一直在向自己的身体扔火。他们就像田野里熊熊燃烧的树木。他们在痛苦中翻来覆去，并且长期如此。这些痛苦的鬼曾烧毁了森林，杀死了无法及时从火中逃脱的动物。

另一类痛苦的鬼具有像山一样大的身躯。每根体毛又长又尖。他们的手指甲和脚趾甲很大，像刀剑和长矛一样锋利。每当他们的指甲和头发碰触时，就会发出雷鸣般的轰鸣声，并在他们的身上燃起大火。最后的结果是，它们着火了，并且像用一把雷斧一样到处砍击。这些人以前是统治者，他们断案不公正。他们因为受贿而偏袒。正确的案件被断为错误的，错误的案件被断为正确的。因为冤案的恶行，他们重生为痛苦的鬼，身躯如山，头发、脚趾甲、手指甲长如刀剑、长矛，锋利无比。当它们碰撞时，听起来像是雷鸣。他们的头发和指甲立即着火，并割伤他们的身体，一直如此。这是由于受贿和断案不公的恶行。

上面简要介绍了在“鬼”界出生的有情，这构成了**第三品。**

BOOK FOUR

THE DOMAIN OF ASURA

CHAPTER 1

THE NATURE OF DEMONS

Speaking now of the beings who are born in the Domain of the asuru, the demons; we find them born in all of the four modes. Some are born from eggs; some from wombs; some from moisture; and some are born spontaneously. There are two kinds, Kalakanjaka and Divyu. The Kalakanjaka demons are one gavyuta tall, the distance of a bull's roar which, measured in arm-spans, would be 2,000 wa (a league). They are black and extremely thin. There is not an ounce of flesh on their frame: and not an ounce of blood in their bodies. Their torsos are like withered trees. Their eyes are small, like a crab's eye, and are set on top of their heads. Their mouths are as small as a needle's point and likewise are on top of their heads. If they see something they went to eat, they have to bend their heads down and raise their feet to be able to eat it. In places where they live, they chase and hit one another with clubs.

The Kalakanjaka demons are never happy; they are always miserable, unlike the other kind of demons. There are two varieties of Kalakanjaka demon, one is very unhappy and miserable, as has been described, and the other, also one gavyuta tall, has features that make them different, for their faces are ugly, their stomachs protrude and their lips are huge. Their fingernails and toenails are long and round; their eyes are unevenly situated, one high and the other low; their backs are broken; their noses are crooked. This variety of Kalakanjaka demon is brave and strong, but prone to anger and hatred. They possess elephants, horses and brave followers and have

第四品

阿苏罗界

第一章

阿苏罗的本性

现在说到在阿苏罗界出生的有情——阿苏罗，我们发现他们以四种方式出生。有些是卵生的，有些是胎生的，有些是湿生的，还有一些是化生的。有两种[阿苏罗]，咖拉甘迦咖（Kalakanjaka）和帝毋育（Divyu）。咖叻甘迦咖阿苏罗有一嘎育达高（gavyuta，一头公牛吼叫的距离），用肘距衡量，则是 2000 瓦。他们是黑色的，非常瘦弱。他们的身体上连一点肉和血都没有。他们的躯干像枯树。他们的眼睛很小，如同螃蟹的眼睛，且长在头顶。他们的嘴像针尖一样小，同样长在头顶。如果看到要吃的东西，他们必须低下头，抬起脚才能吃。在其居住的地方，他们用棍棒互相追逐捶打。

咖拉甘迦咖阿苏罗从不快乐，与其他阿苏罗不同，他们总是很痛苦。咖拉甘迦咖阿苏罗有两种，一种就像已经描述过的一样非常不乐和痛苦，另一种也是一嘎育达高，并具有使其与众不同的特征，因为它们的面容丑陋，胃部突出，嘴唇很大。他们的手指甲和脚趾甲又长又圆。他们的眼睛位置不一，一高一低。他们的脊背残缺，他们的鼻子歪斜。各种各样的咖拉甘迦咖阿苏罗勇敢而强壮，但容易发怒和嗔恨。他们拥有象、马和勇敢的追随者，并且拥有一支与因陀罗王同等的军队。

an army equalto that of Lord Indra.

CHAPTER 2

THE LAND OF DEMONS

Demons live underneath Mount Sumeru, in a place called Asurabibhava, the Land of the Demons. This land is 10,000 yojana across, and is decorated with gold plates that shine splendidly. This is the abode of the kings of the demons. The distance from the human world down to the Land of the Demons is 84,000 yojana. There are four big cities of demons, each with two demon kings. The ruling demon kings live in gold palaces, decorated with the seven gems. Their palaces are surrounded by gold walls, decorated with precious gems. There are ramparts with 1,000 gates, full of precious gems, and also decorated with them. There are moats which are as deep as a palm tree is tall. In the midst of the city, there is a golden pond with all five kinds of lotuses blooming, as beautiful as gold, and decorated with the seven kinds of gems. The demon kings enjoy swimming in this pond which is like the Nandana ("delightful") Lotus Pond inTraitrimsha, the Heaven of the Thirty- Three.

There are many smaller cities, many big houses and many small houses. Half of the demon country is covered with sea-water. There is a soft-wood tree the Pied Trumpet, in the centre of the Land of Demons which has been there since the beginning of the world. Although its leaves are tiny, this tree is as big as the Parikajata tree in the Heaven of the Thirty-Three. From the ground to the main fork it measures 40 yojana, and from the main fork to the top is another 40 yojana. The tree has large knots, each of which measures 50 yojana. Underneath the tree are four slabs of stone set at the four cardinal points. Each stone is 3 yojana square. On certain days and nights, the demon kings come here to enjoy themselves. They are comparatively happy. They have gold palaces, decorated with the seven kinds of precious gems that shine beautifully. But their palaces are somewhat inferior to those in Traitrimsha.

第二章

阿苏罗的土地

阿苏罗生活在须弥山（Sumeru）山脚下，在一个叫做阿苏罗之地（Asurabibhava）的地方。这片土地有 10000 由旬宽，上面装饰以闪亮的金碟。这是阿苏罗王的住处。从人界到阿苏罗之地的距离是 84000 由旬。这里有四座阿苏罗城，每座城都有两个阿苏罗王。统治阿苏罗的国王住在金殿里，上面饰以七宝。其宫殿被金墙环绕，以珍宝装饰。城墙上有 1000 道门，里面装满了珍宝，也以宝石装饰着。[那里]有深如棕榈树高的护城河。在城市的中央，有一个金色的池塘，里面盛开着五种荷花，像黄金一样美丽，上面饰以七宝。阿苏罗王们喜欢在这个池塘里游泳，这个池塘就像是三十三天欢喜园（Nandana）莲花池。

那里有许多小城市，许多大、小房屋。半个阿苏罗国被海水覆盖。有一颗长着各色喇叭花的软木树，它位于从世界之初就已存在的阿苏罗之地的中心。虽然其叶很小，但此树与三十三天的遍荫（Parikajata，Pāricchattaka）树一样大。从地面到主枝有 40 由旬，从主枝到树顶又有 40 由旬。这棵树有很大的结，每个结有 50 由旬。树下有四块石板，立于四处基点。每块石板都是 3 由旬的广场。在某些特定的日夜，阿苏罗王会来这里尽情享受。他们较为快乐。他们有黄金宫殿，饰以七宝，闪闪发光。但是其宫殿相较于三十三天的宫殿稍差。

CHAPTER 3

THE DEMON KINGS

In the city to the east are two demon kings, one of whom is Vepacitrasura, or Vepacitti, lord of the demons dwelling in the east. The other demon king is Sucitti. This eastern land is called Puppavideha. In the southern city there are two demons, Asabbara and Suli, They are the lords of the demons dwelling in the south, in Jambu dvipa. In the west there are two demons, Verasura and Parikasura. They are lords of the demons dwelling in the west, Amaragoyani dvipa. In the north there are two demon kings, Brahmadata and Rahu. They are the lords of the demons dwelling in the northern continent, Uttarakuru dvipa.

The demon king called Rahu is the strongest and most powerful of all. And he is bigger than any of the devyata of the heavens. He is 4,800 yojana tall; and measures 900 yojana around the head. His knees are 1,200 yojana across or 600 yojana each: his forehead 300 yojana wide; his nose-tip 300 yojana long; the spaces between the eyebrows as well as between the eyes measure 50 yojana; form one end of the eyebrow to the other is 200 yojana; from one corner of the eye to the other is 200 yojana. His mouth is 200 yojana wide and 300 yojana deep; the palm of his hand is 200 yojana wide. Each of the hairs on his hands and feet is 30 yojana long.

On a full-moon night when the Moon is beautiful and on a no moon day when the Sun is beautiful, Ruhu sees the Sun and the Moon and sees them to be beautiful. He becomes envious. He climbs the great Mount Yugandhara and sits there waiting. The Sun is in his palace mounted on a golden barge-cum-carriage with gold parts, adorned with a crystal named Indanila which radiates a thousand lights. This Sun carriage is indeed splendid. A thousand Sindhava horses draw the carriage through the air making a round of Mount Sineru level with the crest of Yugandhara. The Moon is likewise seated in a palace but on a crystal carriage drawn through the air by 500 Sindhava horses, one yojana below the Sun's path.

第三章

阿苏罗王

在东方的城市有两位阿苏罗王，其中一位是韦巴吉帝阿苏罗（Vepacitrasura，Vepacittiasura），居住在东方的阿苏罗之主。另一位阿苏罗王是苏吉帝（Sucitti）。这东方之地被称为东胜身（puppavideha）洲。在南方的城市有两位阿苏罗：阿萨跋拉（Asabbara）和苏力（Suli）。他们是居住在南方——瞻部洲（Jambu dvipa , Jambudīpa）的阿苏罗之主。在西方有两位阿苏罗，敌意阿苏罗（Verasura）和巴瑞咖阿苏罗（Parikasura）。他们是居住在西方——西牛货洲（Amaragoyani dvipa，Aparagoyāna）的阿苏罗之主。在北方有两位阿苏罗王，梵授（Brahmadata）和拉胡（Rahu）。他们是居住在北方大陆——北古卢洲（Uttarakuru dvipa，Uttarakuru）的阿苏罗之主。

名为拉胡的阿苏罗王是所有[诸王]中最强而有力的。他比任何天界的天人都要大。他身高 4800 由旬，头围 900 由旬。他的膝宽 1200 由旬，或每个膝盖宽 600 由旬；前额宽 300 由旬；鼻尖长 300 由旬；眉与眼间隔 50 由旬；从眉毛的一端至另一端为 200 由旬；从一个眼角到另一个为 200 由旬。其嘴宽 300 由旬，深 200 由旬；手掌宽 200 由旬。其手脚的每根毛发均有 30 由旬长。

在月圆的夜晚当月色美妙时，在无月的日间当太阳动人时，拉胡看到了美妙动人的太阳和月亮。他变得羡慕，并爬上了大持双（Yugandhara）山，坐在那里等待。太阳住在宫殿中，这宫殿在配有黄金部件的黄金驳船和马车之上，并饰以散发着千道光芒，名为蓝宝石（Indanila）的水晶。这辆马车极为殊胜。一千匹信度（Sindhava）马拉着马车在空中绕着与持双山山峰齐平的须弥山转了一圈。月亮同样坐在一座宫殿里，但在一辆由 500 匹信度马拉着的水晶马车上，位于太阳的轨道之下一由旬。

This lord travels around Mount Sineru amidst the stars innumerable. When the Sun and the Moon pass by Rahu, the latter sometimes opens his mouth and swallows up the Sun or the Moon; sometimes he puts one of them under his chin; sometimes under his armpit. When he does any of these things, the Sun and the Moon lose their radiance and are sad. People called this an eclipse of the sun (or the moon).

CHAPTER 4

THE LORD BUDDHA'S ATTITUDE

We shall now speak of our Lord Sakyamuni Gotama Buddha when he was still on earth and had not yet attained final Nibbana. Once, when the Lord Buddha was staying at the Jetavana Mahavihara, which had been built by the rich man named Anathapindika in Savatthi City, it was a full-moon night and there was an eclipse of the Moon. The Moon then thought of the Lord Buddha. He saluted the Lord Buddha and spoke to him in the following words:

“O Lord Buddha who has great diligence, I salute the feet of the Buddha who has transcended all the defilements. Right now who am your subject, am in great distress. May the Lord Buddha be my refuge and help me in my distress.”

The Omniscient Buddha, he who knew all the worlds, was thoroughly informed of the situation. He took pity on the Moon and spoke to the demon Ruhu in verse, in the words that follow:

“O Rahu, this Moon-God has appealed to me. The Tathagata bids you set free the Moon-God. Why? Because all Buddhas have pity on those in all the worlds.”

这位[阿苏罗之]主环游不可计数的星辰之中的须弥山。当太阳和月亮经过拉胡时，后者有时张开嘴吞下太阳或月亮；有时他将其中之一置于颏下；有时置于腋下。在他做了这些事中的任何一个时，太阳与月亮都失去了光辉并感到悲伤。人们称之为日食或月食。

第三章

佛陀的态度

我们现在要说的是我们的释迦牟尼果德玛佛陀，当他还在世间，还未进入最后的涅盘。有一次，当佛陀住在沙瓦提城一个名为给孤独的富翁建造的揭德林大寺（Jetavana Mahavihara）时，那是一个月圆之夜，月有月蚀。月亮想起了佛陀。他向佛陀礼敬，并对他说了如下下偈颂：

“礼敬佛英雄，
已解脱一切！
我今遇障碍，
我皈依于他。”

一切知的佛陀，他彻知世间的所有情形。他怜愍月亮，以如下偈颂对拉胡阿苏罗说：

“月亮已皈依，
如来阿拉汉。
拉胡放月亮，
诸佛愍世间。”

No sooner had Rahu heard the Lord Buddha's words than he set down the Moon and fled to the demon king Vaicitrasura. Rahu was very afraid, his hair standing up and his scalp swelling. Vaicitrasura, the demon king questioned Rahu as follows:

"O Rahu, what has happened to you? Why did you release the Moon, leave it, and come here? You stand trembling with fear. What has frightened you?"

The demon Rahu replied to Vaicitrasura as follows:

"Great king, my master, I was afraid of the gatha verse spoken by the Lord Buddha, so I had to leave the Moon. If I had not set free the Moon in time, my head would have burst into seven pieces. And even if my head had not been broken, and I had continued to live, I would not have known any happiness at all."

Once, when the Lord Buddha was staying at the Jetavana Mahavihara built by the rich Anathapindika in Savatthi City during Lent, there was an eclipse of the Sun. The Sun was sorely afraid and thought of the Lord Buddha; he saluted the Lord Buddha and spoke as follows:

"O Lord Buddha who has great diligence, you have transcended all the defilements. Right now I, who am your subject, am in great suffering and am feeling severely distressed, May the Lord Buddha be my refuge at this very moment."

When the World-Knowing Buddha informed himself of the situation, he took pity of the Sun. The Lord Buddha spoke in verse to the demon Rahu as follows:

当时，拉胡阿苏罗王释放了月亮天子后，急忙前往韦巴吉帝（Vaicitrasura，vepacitti）阿苏罗王之处。去到之后，惊恐、身毛竖立地站在一边。韦巴吉帝阿苏罗王以偈颂对站在一边的拉胡阿苏罗王说：

“为何如此急，
拉胡放月亮？
如此惊恐来，
为何惊怕立？

阿苏罗拉胡回答韦巴吉帝如下：

“佛陀诵偈颂，
若不放月亮，
我头裂七分，
生活不得乐。”[13]

有一次，当佛陀住在沙瓦提城一个名为给孤独的富翁建造的揭德林大寺时，正处于伍波思特日，有一次日食。太阳非常害怕，想起了佛陀，他礼敬佛陀，并说：

“礼敬佛英雄，
已解脱一切！
我今遇障碍，
我皈依于他。”

当世间解的佛陀得知他的这个情况时，他怜愍太阳。佛陀以如下偈诵对拉胡阿苏罗说：

[13] 此故事部分直接引用玛欣德尊者翻译的相应部·诸天相应·月经

“O Rahu, this Sun-God has appealed to me, the Tathagata who has put out all defilements. I bid you set free the Sun-God. Why? Because all the Buddhas of yore were accustomed to helping those beings in all the worlds. O0 Rahu, the Sun has a brightness and radiance that drives away the darkness and is beneficient. Do not swallow up the Sun. Make haste to set free the Sun-God who has appealed to the Triple Refuge of the Tathagata. ”

No sooner had the demon Rahu heard the Lord Buddha's words than he set down the Sun and fled to the demon king named Vaicitrasura. The demon Rahu was very afraid, his hair standing up and his scalp swelling. Vaicitrasura, the demon king, questioned Rahu as follows:

“O Rahu, what has happened to you? Why did you release the Sun, leave it, and come here? You stand trembling with fear. What has frightened you?”

The demon Rahu replied t0 Vaicitrasura as follows:

“O Master, I was just now afraid of the verse apoken by the Lord Buddha, so I had to leave the Sun. If I had not set free the Sun in time, my head would have burst into seven pieces. Even if my head had not been broken, and I had continued to live, I would not have known any happiness at all.'

Rahu is extremely powerful and is one of the lords of the demons dwelling in the north. He is greater than either of the two varieties of dark and deformed demons.

Thus briefly is the account of those beings who are born in the Domain of the Demons, which constitutes **Book Four.**

AlI four of the domains described, namely, Nurukubhumi, the Domain of Hell, Diracchanabhumi, the Domain of the Animals, Pretabhumi, the Domain of the Spirits, and Asurakayabhumi, the Domain of the demons, taken together comprise Jaturapayabhumi,the Four Domain of Loss and Woe. Sometimes, however, they are called Duggatibhumi, the Realm of Miserable Existence. All four are included in Kamabhumi, the sensuous worlds of love and suffering which also comprise the Human Domain and the (six) Lower Heavens.

“太阳已皈依，
如来阿拉汉。
拉胡放太阳，
诸佛愍世间。
黑暗中作光明者，
辉耀圆轮大光明。
拉胡莫吞行虚空，
拉胡放我人太阳。”

当时，拉胡阿苏罗王释放了太阳天子后，急忙前往韦巴吉帝阿苏罗王之处。去到之后，惊恐、身毛竖立地站在一边。韦巴吉帝阿苏罗王以偈颂对站在一边的拉胡阿苏罗王说：

“为何如此急，
拉胡放太阳？
如此惊恐来，
为何惊怕立？”

阿苏罗拉胡回答韦巴吉帝如下：

“佛陀诵偈颂，
若不放太阳，
我头裂七分，
生活不得乐。”[14]

拉胡非常强大，他是居住在北方的阿苏罗王之一。他比黑暗和畸形两种阿苏罗中的任何一种都强大。

因此，简要地叙述了那些出生在阿苏罗界的有情，这构成了第四品。

所有所描述的四界，即地狱界、畜生界、鬼界、阿苏罗界，合起来构成了四个损失和悲哀之地。不过，它们有时被称为“恶趣地”（Duggatibhumi）。这四界都容摄在欲界中，这是一个充满贪爱和痛苦的感官世界，它也包含人界和（六）欲天。

[14] 此故事部分直接引用了玛欣德尊者翻译的相应部·诸天相应·日经

BOOK FIVE

HUMANITY

PART ONE：CHILDBIRTH

CHAPTER 1

CONCEPTION

Beings who are born in the human world are usually born in but one of the four possible modes. The other three do occur, but only occasionally. Human beings are more often conceived in the womb than in any of the other modes. And the way in which they are conceived in the womb is as follows:

All women who are young and able to bear children have, in the lower part of their abdomen when conception has taken place, a tough, bloody clot. When the baby is conceived, this clot grows bigger, and redder like the small, red berry of the vine called the Basella rubra. When women have their menstrual periods, blood flows from their abdomens. Then they are capable of conceiving for the next seven days. Blood does not flow again from the abdomen once conception has taken place.

In general, women who are not old and decrepit can bear children. There are some women who do not beget children, and it is the ill fate of the to-be-born that there heaves an evil wind in the belly. It is this wind blowing against the womb that causes an abortion. Others have tapeworms or parasites in their stomachs and these tapeworms or parasites prey on the womb. Thus some women fail to beget children.

第五品

人界

第一部分：分娩

第一章

怀孕

生于人界的有情通常以四种可能的方式之一出生。其他三种方式确实发生过，但只是偶尔发生。人类在母胎（子宫）中受孕的次数比其他任何方式都要多。他们在子宫里受孕的方式如下：

所有年轻而有生育能力的妇女在受孕时腹部的下方都有一个坚硬的血块。当婴儿受孕时，这个血块会变得更大，更红，就像红葡萄树上的红色小浆果。女性月经来潮时，腹部会流出经血。这样她们就能在接下来的七天内怀孕了。一旦受孕，经血将不再从腹部流出。

一般来说，尚未年老体衰的妇女可以生育。有一些女人不能生孩子，这是胎儿的不幸命运，即[她的]肚子里生起一股恶风。正是这股吹向子宫的风导致了流产。其他妇女的肚子里有绦虫或寄生虫，这些绦虫或寄生虫侵蚀子宫。因此，有些妇女不能生育孩子。

When women are in the earliest stage of pregnancy, the being to be born is extremely small, and is called a “kalala” or cell. To estimate the size of a cell, take the hair of a human being in this world and split it into eight parts; one part will be equal in size to a hair of the inhabitants of the land called Uttarakuru. How, take the hair of a Uttarakuru man, dip it into sparkling sesame oil, shake it seven times and hold it still: the oily particle at the end of the hair is still bigger than the cell. There is a deer called Jatiunaloma which lives at the foot of Mount Himavanta. It has hair that is even finer than that of Uttarakuru men. So take one hair of the deer called Jatiunaloma, dip it into sparkling sesame oil, shake it seven times and hold it still: the oily particle at the end of the deer's hair is equal insize to the cell. The human cell is sparkling clear, like newly-scooped sesame oil, or like the oil that has been freshly taken from the joint of an Ox.

CHAPTER 2 :
THE EIGHT MATER IALITIES

Next there stir five winds that firmly hold the feet of the being to be born and join with the cell. All five winds blow up simultaneously. While the cell is being formed, there appear the following eight materialities: earth, water, fire, air, body, sexuality, and heart. The eighth sustains the others and is called vitality.

If vitality causes three others to be, what three are born from it? Vitality is immanent in the body, (in sexuality), and in the heart. Each of these three materialities can be one of nine attendants. What are the others? There is earth, water, fire, and air, and the objects of sight, odor, taste, and nutriment. When these are joined with the body materiality they make a total of nine.When joined with sexuality they make a total of nine. When joined with the heart they make a total of nine. Thus there are three sets of nine materialities and these nonads, or “nine attendants” are essential to life, to which they should now be added. All three of these (sets of ten) come into being simultaneously with conception.

当妇女处于怀孕的最初阶段时，将要出生的生命非常小，被称为“咖拉拉”（kalala）或细胞。要估计一个细胞的大小，[可以]取这个世界里一个人的头发，将其分成八份；其中一份的大小相当于这个名为北古卢洲上居民的头发。然而，取一个北古卢洲人的头发，把它浸在清亮的芝麻油里，摇动七次，然后保持不动：头发末端的油粒仍然比细胞大。有一种名为少毛种（Jatiunaloma）的鹿生活在雪山（Himavanta）山脚下。它的头发甚至比北古卢人的头发还要细。所以取一根鹿毛，把它浸在清亮的芝麻油里，摇匀七次，保持不动：鹿毛末端的油粒与细胞的大小相等。人类的细胞晶莹透亮，就像刚舀过的芝麻油，或是刚从牛关节上取下来的油。

第二章

八种色

接下来是五种风，它们紧紧地抓住即将出生的有情之足，并与细胞结合。五种风同时生起。当细胞形成时，会出现以下八种色：地、水、火、风、身、性根和心色。第八个维持其他色法的被称为命根色。

如果命根色导致了另外三种色的产生，那么又有哪三种是因其产生的呢？命根色是身净色、（性根）和心色所固有的。这三种色中的每一种都可以是九种随从之一。其他的是什么？即地、水、火、风，还有颜色、香、味、和食素（营养物）。当这些[色法]与身净色结合在一起时，它们构成了九种。当加上性根时，它们共有九种。当与心色结合时，它们共有九种。因此，有三组九种色法，这九种色或“九种随从”对生命是必不可少的，现在应该加上它们。所有这三组（十个一组）与受孕同时产生。

Beings who are born in their mother's womb possess all the said materialities. In time, the materialities of sight, sound, odor,and taste arise, in that order. They are derived from the karma of the being to be born and come into being as its development takes place. (After that, the materiality derived from nutriment, that is, that which lives on the food that the mother eats, beings to function, and this is the next to happen.) After the materiality derived from the heart is born the second heart, or mind materiality is born which cause eight others to occur, a group called Cittasamutthana kalapa. When the second fire, or heat materiality matures, there is born the groupof eight called Utusamutthana kalapa. With the materiality derived arises which is called Aharasamutthuna kalapa from nutriment, or food, that is that which lives on the nutritive essence of the food that the mother eats occurs, its group of eight arises which is called Aharasamutthana kalapa.

CHAPTER 3
PREGNANCY

Whether the being to be born is male or female, the cell conceived in the way described grows gradually, day by day. When itis seven days old, it becomes like water in which meat has been washed, and is called an ambuda. The ambuda grows day by day. After seven days, it is thick, like lead soldered to a pot, and is called a pesi, This pesi grows day by day. After seven days, it is like the egg of a hen, and is called a ghana. The ghana grows day by day. After seven days, it has five little bumps like warts, and there are what is called Pancasakhahuta, the “warts”. These “warts” will become two hands, two feet, and the head. And they keep growing. After another seven days, there are palms and fingers, soles and toes. Within forty-two weeks after conception, there is hair and there are nails on the fingers and toes of the hands and feet. All the chief human organs are, therefore, already completely formed at this point. The upperpart of the body has 50 structures in all, the head 84 structures and the lower part of the body another 50 structures. Altogether, there are 184 structures forming the body of the being in the mother's womb.

生于母胎的有情拥有一切所说的色法。随着时间的推移，颜色、声、香、味的色法就会按照这个顺序出现。它们源于即将出生的有情的业力，当他开始发育时，它们就会产生。（在那之后，有情的运行则源于营养素所生的色法，也即靠母亲所吃食物存活的色法，而这是下一个发生之事。）在源于心色的色法诞生后，第二个心色，或者说心所依处色诞生，它导致了另外八组色的产生，即一个名为“心生色聚”（Cittasamutthana kalapa）的群组。当第二个火[界]或者说热的物质性成熟时，就有名为“时节生色聚”（utusamuthana kalapa）的八组[色]诞生了。随着名为“食生色聚”（Aharasamutthuna kalapa）的色法从营养素或食物中产生，也就是以母亲所吃食物的营养为生的色法产生了，名为“食生色聚”（Aharasamutthuna kalapa）的八组[色法]就出现了。

第三章
怀孕

无论即将出生的是男性还是女性，以所述方式孕育的细胞逐渐成长，日复一日。当七天大的时候，它变得像洗过肉的水一样，被称为“疱”（ambuda）。疱一天天长大。过了七天，它变厚了，就像铅焊接在一个锅里，又名“肉段”（pesi），这肉段一天比一天长大。七天后，它就像母鸡的蛋，被称为“凝厚”（ghana）。凝厚日益增长。七天后，它有五个像疣一样的小肿块，这“疣”名为“五支”（pancasakahuta）。这些“疣”会变成两手、两脚和头。它们不断生长。又过了七天，手掌和手指、脚掌和脚趾都长出来了。受孕后 42 周内，手、脚的手指和脚趾上有毛发和指甲。因此，在这一点上，所有主要的人体器官都已经完全形成。身体上半部共有 50 个结构，头部 84 个结构，下半部共有 50 个结构。在母胎里，共有 184 个结构构成了有情的身体。

The baby sits in the centre of the mother's womb, its back against the wall of the mother's stomach. The food that the mother has digested lies underneath the baby; the food that the mother has recently eaten remains over and above the baby. The baby feels miserable in its mother's womb. There are many undesirable features. Chiefly, the womb is humid, but there is also the stink of tapeworms and parasites, of which there are about eighty families, that live there. The stench is usually caused by these tapeworms and parasites breeding, ageing, and dying. Dead and alive, they congregate in the mother's womb. They crawl over the baby in much the same way that worms live in a rotten fish, and in garbage and excrement. The umbilical cord of the baby is hollow, like the stalk of the lotus called Upala. The end of the cord is also hollow where it is attached to the wall of the mother's stomach. When the mother eats food and drinks water, the nutriment becomes a liquid which flows down the umbilical cord and drop by drop enters the baby's stomach. This is how the baby gets its food. The food that the mother has recently eaten lodges over and above the baby's head, causing it much trouble; and the food that the mother has previously eaten lies under the baby.

The baby's back is against the wall of its mother's stomach. The baby sits in the mother's womb with its knees drawn up，its clenched fists resting on its knees. The knees are slightly parted; the baby's head rests on its knees. All the while it is sitting there, blood and lymph drip onto its body continually. It is like a monkey sitting clenched-fisted in the hollow of a tree while it rains.

The womb of the mother is about as hot as pot for steaming and drying out fresh banana leaves. The food that the mother eats is burnt up and digested by virtue of the fire element. But the baby does not get burnt. It is because of its merit to be born human that it is not burnt to death. Still, the baby in the mother's womb cannot breathe in or out; it cannot stretch its arms and legs the way we are wont do, not even once. It feels the pain of a man who is confined in a very narrow jar. It feels miserable; it feels distressed; for it cannot stretch out its arms and legs, placed in such narrow confinement.

胎儿坐在母亲子宫的中央，背靠着母亲的胃壁。母亲消化的食物躺在胎儿的下面;母亲最近吃的食物残留在胎儿身上。胎儿在母胎里感到很痛苦。有许多不受欢迎的特性。主要原因是子宫潮湿，但也有绦虫和寄生虫臭味[的原因]，其中大约有 80 种[虫]生活在那里。这些恶臭通常是由这些绦虫和寄生虫的生、老和死引起的。死[虫]和活[虫]聚集在母亲的子宫里。它们在胎儿身上爬来爬去，就像腐烂的鱼、垃圾和粪便里的蛆虫一样。胎儿的脐带是中空的，像莲花的茎，被称为“伍帕拉”（Upala）。脐带的末端也是中空的，它附着在母亲的胃壁上。当母亲进食喝水时，营养物就变成液体，顺着脐带一滴一滴地流进胎儿的胃里。这就是胎儿获取食物的方式。母亲刚吃过的食物在宝宝的头顶上，给它带来了很大的麻烦;母亲以前吃过的食物就躺在胎儿的下面。

胎儿的背靠着母亲的胃壁。他坐在母亲的子宫里，双膝向上，握紧的拳头搁在膝盖上。胎儿双膝微微分开，头靠在膝盖上。当他坐在那里时，血液和淋巴液不断地滴到它的身体上。他就像一只猴子在下雨时紧紧攥着拳头坐在树洞里。

母亲的子宫就像锅一样热，可以蒸、晒出新鲜的香蕉叶。由于火界的作用，母亲所吃的食物会被燃烧和消化。但是胎儿不会被烧伤。因为他生为人的善业，所以才不会被烧死。尽管如此，母亲子宫里的胎儿还是无法呼吸;他不能像我们一样伸展四肢，一次也不能。他能感受到一个人被关在一个非常狭窄的罐子里的痛苦。他感到不适，他感到难受;因为被关在这样狭窄的笼子里，手脚是伸不开的。

When the mother walks, or sleeps, or wakes up, the baby in the mother's womb feels a deadly pain. Like a baby deer just born that is held by a drunken man in his hands. Like a baby snake that has been snatched away by a snake charmer. The baby feels that kind of pain. And it does not suffer for only two or three days; it suffers for seven months, or eight months, or nine months, or ten months, or eleven months, or even in some cases for a whole year before it is delivered.

CHAPTER 4

DELIVERY

No man who has stayed in his mother's womb for only six months before birth has ever survived. Any baby born after having been for only seven months in his mother's womb, though he may be born alive, and live and grow, is not strong enough to weather the elements. A human being who was in Hell before this birth, when he is born has a hot body. While still in his mother's womb, his mind is agitated and his body burns, and his mother's flesh is also hot. A person who descends from heaven to be born in this world is cool when about to be born. His body is cool and his mind is calm. While in his mother's womb he is happy and greatly contented, and his mother's body is also cool.

When a person who has been living in his mother's womb is about to be born, a kind of wind arises in that womb. It blows the baby's body upwards and pushes the head downwards in the direction of the way out. In this the baby is like those hell-sufferers who are seized by their feet by the hell guardians and have their heads dropped into a pit in hell a hundred wa deep. The body of the baby is generally bruised even when it has not wholly emerged from the mother's womb. The baby feels great pain both in its body and in its flesh at this time, as if it were an elephant being pulled and pushed through a too-narrow back gate, So narrow that its body can pass through only with great difficulty. If it were not like that, it would be like hell-sufferers being pressed and crushed by the Gangaiya Mountain in hell. First, the wind in the stomach of the just-born baby blows out slowly. Then the outside wind blows in heavily, till it reaches the back of the baby's tongue where it stops. Thereafter the baby knows how to breathe. It breathes from the first moments of birth.

当母亲走路、睡觉或醒来时，母亲子宫里的胎儿会感到致命的疼痛。就像一只刚出生的小鹿被醉汉抱在手里。就像一条被耍蛇人抢走的小蛇。胎儿感觉到那种疼痛。他不是只受苦两三天，而是受苦七个月、八个月、九个月、十个月、十一个月，有时甚至是整整一年。

第三章

出生

出生之前只在母胎里待六个月的人是无法存活的。任何一个在母胎只待了七个月的胎儿，虽然他可能会活下来，而且还活着长大，但他还不够强壮，无法经受恶劣的天气。一个人前世在地狱里，当出生的时候，他的身体是燥热的。当还在母胎里时，他的心躁动，他的身体灼烧，他母亲的肉也是热的。一个从天界下生于此世界之人，在即将出生之时是清凉的。他的身体清凉，他的心宁静。他在母亲的腹中，就欢喜快乐，极为满足，其母亲的身体也清凉了。

当人在母胎里快要出生之时，一股风从母亲的子宫里生起。它将胎儿的身体向上吹，并将胎儿的头向下推，使其朝出洞的方向前进。于此，胎儿就如同那些地狱中的受苦者，被地狱的狱卒抓住脚，将其头丢进地狱一百瓦深的坑里。胎儿的身体通常是青肿的，即使他还未完全从母亲的子宫里出来。这时，胎儿的皮肉都感到极大的疼痛，就像是一头大象被人拖着从一个过窄的后门推出去。后门太窄了，他的身体要想通过也很困难。若不是这样，那就像地狱里的甘凯亚（Gangaiya）山把地狱里的受苦者压碎一样。首先，刚出生的婴儿肚子里的风慢慢吹出来。然后，外面的风猛烈地吹进来，直到吹到婴儿的舌头后面，停了下来。此后，婴儿知道如何呼吸。它从出生的第一刻就开始呼吸。

Any human reborn from a Hell or the Domain of the Preta, upon recollecting the sufferings experienced there, cries out when he is born. A person who comes down from heaven remembers his past happiness and laughs when first he is born. All beings reborn in this or any land anywhere in the universe, forget everything during three intervals, namely, when first conceived in the mother's womb, during the stay in the womb and at delivery. They can neither recall nor understand at these times. One who is born to become a Lord Paccekabodhi or an Arahanta or Khinasava or a foremost disciple (of the Lord Bhddha), does not lose consciousness either at the time of conception in the womb or during the sojourn there. The Holy Ones remain conscious of everything.

When a man is born, the wind caused by the consequences of his own past deeds turns his head down towards the way out. He goes into great convulsions and forces his way out through the passage. He feels great pain both in his flesh and in his body, as aforesaid. He is not conscious of anything while his head is turned down in the womb. The beginning of such a birth is different from those of the future Paccekabodhis, the individual Buddhas， and the passionless sons-to-be (future disciples) of the Lord Buddha, for the latter are aware of these two events, namely, their rebirth and their stay in the womb. But they are also like other, ordinary people in that they do not awake to the moment of their coming out of the womb. Ordinary people are unconcious at all three times. They should have had enough of transmigration.

A Bodhisatva who is born to become the Enlightened and to gain Omniscience, is aware of his rebirth, of his stay in the womb, and of his being born. He is awake to everything. While the Bodhisatvais in the womb of this regal mother, he is not like other people. His back touches his mother's womb but he sits cross-legged like a handsome sage preaching from a raised pulpit floor. The Bodhisatva's body is as bright as gold, and glows as if it would shine through the womb. His mother and some other people can see his rediant body as a bright, clear crystal pierced through with a red thread.

At the time of his birth, the meritorious wind does not, like it does in other beings, blow either his head downwards or his feet upwards. He stretches his feet when he is to be born. Then he stands up and emerges from his mother's womb upright. In previous births, when the Bodhisatva was an ordinary human being, that is, before his last birth as the Bodhisatva during which he worked for Enlightenment, his way of birth was not

任何一个从地狱或鬼界再生之人，只要回忆起该处所经历的痛苦，当他出生时就会大叫。一个从天界下生之人会记得他过去的快乐，在刚出生时他会笑。所有重生于此地或世界任何地方的有情，在三段时间内忘记一切，即刚在母胎中受孕时，停留在母胎时和分娩时。在这些时候，他们既不能回忆，也不能理解。一个当生要成为独觉佛（Paccekabodhi）、阿拉汉（Arahanta）、漏尽者（Khinasava）或（佛陀）最重要的弟子之人，不会在胎中受孕或在那里停留时失去觉知。圣者们保持对一切事物的觉知。

当一个人出生时，一股由他过去所造业之果所引起的风会把他的头吹向出路。他抽搐得厉害，从通道中挤出去。如前所述，他的皮肉都感到巨大的痛苦。他在母胎中低头的时候，什么也不知道。这种出生的开端不同于未来的独觉佛—独自[觉悟]的佛和佛陀无热恼的儿子(未来的弟子)，因为后者知道这两件事，即他们的再生和他们在母胎里的停留。但他们也和其他普通人一样，在出母胎的那一刻并未醒来。普通人在这三种情况下都是不清醒的。他们应该受够了轮回。

一个生来就要成为正觉者并获得一切知智的菩萨，知道他的再生，知道他在母胎里停留，知道他的出生。他对一切都有觉知。当菩萨身在这华贵的母胎里时，他和其他人不一样。他的背靠着母亲的子宫，但他盘腿而坐，像一位庄严的圣者在高台上说法。菩萨的身体像黄金一样明亮，闪闪发光，好像其光明能穿透子宫一样。他的母亲和其他人可以看到他的身体就像是一个明亮透明的水晶，被一根红线贯穿。

在他出生的时候，功德之风不会像其他有情一样，把他的头向下吹，也不会把他的脚向上吹。他生下来时伸着脚。他就站着，从他母亲的子宫里出来。在前世，当菩萨是一个普通人时，也就是说，在他还是为获得正觉而精进努力的菩萨，在最后一次出生之前，他的出生方式并无特别。在那个时代，他的出生和其他人一样。在菩萨最后一

unusual. In yonder times his birth was as that of other people. At the times of the final rebirth of the Bodhisatva, and at the birth of the Bodhisatva, the ground in ten thousand universes quakes fiercely. The water supporting the ear this also agitated; the oceans heave and foam violently. Not even Sumeru Mountain can remain still. It shakes vigorously due to the accumulation of the merits of the Bodhisatva who is to achieve Enlightenment and become a Lord Buddha.

At the birth of all human beings, the Bodhisatvas and the animals, the blood in the breast of the mother turns to milk due to the strong affection the mother has for her young. This is characteristic of all living beings.

When human beings grow up, depending on the language of their parents, they learn a language; on hearing their parents speaking the language, they learn to speak the same language. If a young one grows to manhood without being acquainted with any other language, he will speak Pali. This has been ordained. They should leave their mother's milk when they are sixteen years old.

PART TWO : THE FOUR QUARTERS OF THE WORLD

CHAPTER 1
THE SONS OF MAN

There are three kinds of sons of human beings. The first is titled Abhijati Putra, the second Anujati Putra and the third Avajati Putra. An Abhijati Putra is a son who is very intelligent, more so than his parents. He is more knowledgeable and more handsome than his parents. He is wealthy, possesses a lot of honor, and is mightier than his parents. A son who is better than his parents is thus titled Abhijati Putra, a son of superior birth. A son who has the same knowledge, strength, and beauty as his parents, and thus resembles them, is an Anujati Putra. A son who is inferior to his parents in every aspect is an Avajati Putra.

生的时候，当菩萨出生之时，一万个轮围世界的大地剧烈地震动。支撑地的水也在搅动；大海剧烈地波动和翻滚。连须弥山也不能保持静止。由于将获正觉并成为佛陀的菩萨，其功德积聚，它剧烈地震动。

当所有的人、菩萨和动物出生时，由于对孩子很强的慈爱，母亲乳房中的血液变成了乳汁。这是所有有情众生的特征。

当人类长大后，依靠父母的语言，他们学习一种语言；当听到父母说这种语言时，他们就学会说同一种语言。如果一个年轻人在不熟悉其他语言的情况下长大成人，他就会说巴利语。这是命中注定的。他们十六岁（个月？）的时候应该离开母亲的乳汁。

第二部分：世界的四分之一

第一章

人类之子

人有三类儿子。第一类叫下生子（Abhijati Putra/Putta），第二类叫随生子（Anujati Putra/Putta 或相似子），第三类叫劣生子（Avajati Putra/Putta）。下生子是一类非常聪明的儿子，比其父母更聪明。他比他的父母学识渊博，更英俊。他很富有，有很多荣誉，比他的父母更有势力。一个比其父母更优秀的儿子被称为下生子，即出身优越的儿子。一个有着和父母同等的智慧、力量和美貌并因此和他们很相似的儿子，就是随生子。一个在各方面都不如父母的儿子是劣生子。

All human beings can be categorized into one of four groups, the hell-men, the preta-men, the animal-men and the truly human. Men who have killed living beings and have committed evil deeds will have their limbs cut off as the punishment for their sin. They suffer enormously. They are the hell-men.

Men who have made no merit are as a result born in poverty. They have no clothes to wear, nothing to cover their bodies and nothing to eat at all. They are ugly in every way. They are called preta-men or miserable spirits.

Men who do not know the difference between merit and sin, who speak with unkindness, who are impudent and ruthless, who do not pay obedience to the old, who do not affectionately attend to their parents and preceptors, who are not fond of their kin, who commit sin constantly, are animal-men.

Men who can differentiate between wickedness and righteousness between sin and merit, who know what is beneficial at present and in the future, fear evil and are ashamed to commit sin, know what is difficult and what is easy, care for their relatives, are kind to the poor, and are obedient to their parents and teachers, and the monk sand brahmins, who follow the instructions of the Lord Buddha, and discern the good qualities of the Triple Gems, they are truly human.

CHAPTER 2
THE RACES OF MAN

Human beings are also categorized by the four races. There are those who are born and live in Jambu Dvipa, our continent, those who are born and live in the land of Purvavideha which is located to the east of us, those who are born and live in Uttarakuru Dvipa located to the north of us, and those who are born and live in Amaragoyana Dvipa which is located to the west of us.

We men of Jambu have irregular faces, like the hub of a cart wheel. Those of Purvavideha have faces like a full moon as round as a mirror. The people of Uttarakuru have faces with four corners as if they were hacked into shape, with four equal sides. The people of Amaragoyana have face like the waning moon in its eighth night.

所有的人都可以分为四类，地狱人，鬼人，畜生人和真人。杀生造恶业之人，必被砍断肢体，作为罪的惩罚。他们遭受了巨大的痛苦。他们是地狱人。

未造福业之人，其结果是生于贫穷中。他们无衣可穿，无物蔽体，也无东西可吃。他们各方面都很丑陋。他们被称为鬼人。

不分福与罪之人，言语不善，厚颜无耻，冷酷无情，不孝顺老人，不敬爱父母和师长，不友爱亲人，不断造恶之人，都是畜生。

能辨别正与邪、罪与福，知道什么对现世和未来有益，畏惧恶行，耻于犯罪，知道何为难，何为易，关心亲人，善待穷人，顺从父母和老师，沙门和婆罗门，遵循佛陀的教诲，了解三宝的功德，他们才是真正的人类。

第二章

人类的种族

人类同样被分为四个种族。有些人出生并生活在瞻部洲（Jambu Dvipa）——我们[所在]的大陆，有些出生并生活在东胜身洲（Purvavideha），位于我们的东部,有些出生并生活在北古卢洲（Uttarakuru Dvipa），位于我们的北部,有些出生和生活在西牛货洲（Amaragoyana Dvipa），位于我们的西部。

我们瞻部洲的人，脸是不规则的，就像车轮的轮毂。东胜身洲人的脸像满月，如镜子一般圆。北古卢洲人的脸有四角，好像被砍成有四个等边的形状（正方形）。西牛货洲人的脸就像第八晚的半月。[15]

[15]根据玛欣德尊者编著的《阿毗达摩讲要》，东胜身洲脸如半月；西牛货洲人脸如镜子。——阿毗达摩讲要（中）256 页

The life-span of the people of Jambu Dvipa can be both long and short. This is because some men follow the path of good and righteous conduct, and some neglect to do so. When men observe good conduct, commit meritorious acts, possess religious virtues, are obedient to the old, their parents, monks, brahmins and teachers, then the number of years they live is more. When they neither observe good conduct, nor act meritoriously, nor are obedient to the old, their parents, monks and brahmins, or their preceptors, then their life-span decreases. That is why there is no fixed number of years for the life-span of the Jambu Dvipa people.

The life-span of the people in the land of Purvavideha is 100 years, that of the inhabitants of Amaragoyana is 400 years, and that of those in Uttarakuru Dvipa is 1,000 years. The life-span of the people in these three lands never varies. This is because they keep the five moral precepts all the time. They never neglect to do this.

They never kill a living being, never take what is not given, neither a lot nor a little, for they never take even one thing. They never commit adultery with other people's wives. Women in those lands are never adulterous; they never commit any acts with other men that would be disloyal to their husbands. Moreover these people never tell a lie, never drink, are obedient to the old and to their parents and are affectionate towards their kin. They are kind, patient and compassionate with each other. They are never jealous of one another. They never deride or ridicule, never curse or scold, never complain or accuse one another, never quarrel among them-selves. They never take anybody's land or dwellings. They never take by force anybody's silver, gold, gems, children, wives, paddy, farms, cattles, rice-fields, woods, land, brooks, rivulets, streams, houses. gardens, edible roots, stakes and stumps or wheels or carts. They never interfere with anybody's boats or barges, cattle, elephants, horses, servants, free-men or other possessions. They do not claim any valuable things as their own; nor do those valuable things belong to the others. They all have equal rights to everything. They do not have to work either on the farm or in the fields. They do not engage in trade or in any profession.

West of Mount Sumeru is the continent of Amaragoyunu,7,000 yojana wide. It is surrounded by satellite lands. The people of this continent, as has been stated, have faces like the waning moon. There are rivers, large

瞻部洲人的寿命可长可短。这是因为有些人行善道与正道，有些人却疏于如此做。当人们守善行，做福行，拥有宗教美德，顺从老人、父母、沙门、婆罗门和老师，那么他们的寿命就增长了。当他们既不守善行，也不做福行，也不顺从老人、父母、沙门、婆罗门或他们的老师，那么他们的寿命就会缩短。这就是为什么瞻部人的寿命没有固定的年限。

东胜身洲人的寿命是 100 年，西牛货洲居民的寿命是 400 年，北古卢洲居民的寿命是 1000 年。这三地人民的寿命从来没有变化过。这是因为他们一直持守五戒。他们从不忽视这一点。

他们从不杀生，也从不拿取没有给予的东西，既不多也不少，因为他们连一件[未给与的]东西都不拿走。他们从不与别人的妻子通奸。这些地方的女性从不通奸，她们从不与其他男人发生任何对丈夫不忠之行。而且，这些人从不说虚妄语，从不饮酒，对老人和父母都很顺从，对亲人也很友爱。他们和蔼、耐心、富有同情心。他们从不嫉妒对方。他们从不嘲笑或讥笑，从不诅咒或责骂，从不相互抱怨和指责，彼此之间从不争吵。他们从不占有任何人的土地或住所。他们从不强行夺走任何人的银、金、宝石、孩子、妻子、稻田、农场、牛、稻田、树林、土地、小溪、溪流、房屋、花园、可食用的根茎、木桩和树桩或车轮或马车。他们从不干预任何人的船只或驳船、牛、象、马、仆人、自由人或其他财产。他们从不声称任何有价值的东西是他们自己的，那些有价值的东西也不属于其他人。他们对一切[东西]都有平等的权利。他们既不必在农场也不必在田里干活。他们不从事贸易或任何职业。

须弥山以西是西牛货洲，宽 7000 由旬。它被附属陆地包围着。如前所述，这片大陆上的人们都有着一副半月般的面孔。这里有大大

and small, mountains, large and small towns,multitudes of people, lords and sovereigns, and rulers and governors.

East of Mount Sineru[16] is the continent called Pubbavideha[16] Dvipa, 7,000 yojana wide and 21,000 yojana in circumference. Itis surrounded by 500 smaller dependent lands. The inhabitants of that continent have round faces like the full moon. There are rivers and towns both large and small, multitudes of people, lords and sovereigns and rulers and governors.

North of Mount Sineru[16] is the continent named Utarakuro[16] Dvipa, 8,000 yojana wide, and surrounded by 500 small satellite lands. The people of this continent have square faces. This land is encircled by golden mountains. A great number of people live there, and they are superior in virtue to the people of the other continents. This is due to their meritorious acts and their observance of good behaviour. Their land is very flat and featureless. It looks very splendid. There are no hills or valleys, no low or high lands. All kinds and varieties of trees grow there. Their branches and boughs are well-developed. Their forks are plentiful, as if they were formed by man.

These trees function as their house and abodes. They are similar to one another and look as beautiful as castles. They are the homes of the people in the Utarakuro[16] Dvipa continent. These trees do not have any grubs or beatles. They do not have any crooked or bent parts. There are no knots, holes or hollows. They are very straight, round and magnificent. They flower to yield both flowers and fruits all the year round. Moreover, wherever there are swamps, ponds and lakes, there grow red, white, blue and royal lotuses. There are also the classical white waterlilies named Nilupala and the blue-white lotuses and the bitter lotuses. When blown by the wind, their fragrance spreads far and wide.

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[16] The name of this continent as given in the old lexi now changes in spelling asfollowings:-
Purvavideha - Pubbavideha
Uttarakuru - Utarakuro
Sumeru - Sineru

小小的河流，有高山，有大大小小的城镇，有众多的人民、领主和君主，还有执政者和统治者。

须弥山以东是一块被称为东胜身洲的大陆，宽 7000 由旬，周长 21000 由旬。它被 500 块较小的附属土地包围。大陆上的居民都有圆脸。这里有大大小小的河流和城镇，有众多的人民、君主和统治者。

须弥山以北是一块名为北古卢洲的大陆，宽 8000 由旬，周围有 500 块较小的附属土地。这个大陆的人都有方脸。这片土地被金山环绕。许多人住在那里，他们在美德上胜过其他大陆的人民。这是由于他们的福德和对善行的遵守。他们的土地非常平坦，平淡无奇。它看起来很美丽。没有丘陵或山谷，没有低地或高地。那里生长着各种各样的树。它们枝、椏发达。它们树杈繁多，好像是人造的。

这些树是他们的房子和住所。它们彼此相似，看起来像城堡一样美丽。它们是北古卢洲人民的家园。这些树没有蠕虫或甲壳虫。它们没有任何扭曲或弯曲的部分。没有结、洞或坑。它们非常笔直、圆润且宏伟壮丽。它们一年四季开花结果。而且，凡有沼泽、池塘、湖泊的地方，都有红莲、白莲、蓝莲及皇家莲花。还有名为尼卢巴拉（Nilupala）的经典白睡莲及蓝白莲和苦莲。当微风吹来时，它们芳香四溢。

CHAPTER 3

THE NORTHERN CONTINENT THE PEOPLE AND LIVING

The people of Utarakuru are neither too short nor too tall, neither too fat nor too thin. They are beautifully proportioned. All of them are healthy and strong; and they never lose their strength from youth to old age. They have no anxieties since they never have to earn a living by either working on the farm or in the fields, or as traveling traders. Moreover the Utarakuru people never feel either the heat or the cold. No spiders, gnats, caterpillars, mosquitoes, snakes of any kind, or poisonous creatures can harm them. No do the wind or the rain harm them. The sun never burns their skins. In their continent there is no difference between months, days, and nights. The Utarakuru people are never worried or anxious about anything.

The Utarakuru people have a kind of rice named Sanjata rice, or natural-growing rice. They do not have to grow it in the fields since it grows and produces ears by itself. The seed from the ears is not paddy but on its own becomes the grains of rice for cooking. This rice is white and fragrant. It has neither chaff nor bran, SO it does not have to be pounded or winnowed. The people recommend to each other to eat this kind of rice all the time.

In the Utarakuru continent there is a kind of stone named Jotipasana or the “Fiery Crystal Stone”. The inhabitants first put their rice in gold pot as radiant as the light from the fire. Then they place the pot on the Jotipasana. Immediately a fire bursts from the stone. When the rice is cooked, the fire extinguishes itself. The people watch the fire. Seeing that it has died down, they know the rice is cooked. Then they bring beautifully-shining, golden trays and bowls, and scoop the rice into them. As for dishes to be eaten with the rice, if they wish to eat anything they do not have to prepare it, for it appears very near them.

第三章

北古卢洲的人民和生活

北古卢人既不太矮也不太高，既不太胖也不太瘦。他们的比例很匀称。他们都很健康强壮，从青年到老年，他们从不失去力量。他们毫不焦虑，因为他们从不需要靠在农场或田里工作，或做游商来谋生。此外，北古卢人从不感到热或冷。任何蜘蛛、蚊虫、毛虫、蚊子、蛇或任何有毒的生物都不能伤害它们。风和雨都不会伤害他们。太阳从不灼伤他们的皮肤。在他们的大陆上，月份、日数和夜数没有区别。北古卢人从不为任何事情担心或焦虑。

北古卢人有一种叫自生（Sanjata）米的大米。他们无须在田里种，因为它自己生长起来，还长出穗子来。从稻穗里出来的种子并非稻谷，但它自己变成了可供烹饪的米粒。这米饭又白又香。它既没有壳，也没有糠，所以它不需要被捣碎或簸扬。人们一直互相推荐吃这种大米。

在北古卢洲上有一种石头叫火石（Jotipasana）或“火晶石”。居民们先把他们的大米放在如火光一般耀眼的金锅里。然后他们把锅放在火石上。一团火立刻从石头上迸发出来。米饭煮熟了，火就自动熄灭了。人们看着火。他们看到米已经干了，就知道米饭已经煮好了。然后，他们带来光彩夺目的金盘和金碗，把米饭舀进碗里。至于要和米饭一起吃的菜，如果他们想吃什么，就不用准备了，因为它看起来离他们很近。

People who eat this kind of rice never suffer from scabies, leprosy, ringworm, eczema, warts or tumors; they never get muscle cramp or become exhausted, never have bulging eyes or suffer from deafness, never become crippled, or experience body or muscle pain. They never have indigestion, swollen stomach or bowel or stomach-aches. They never suffer from head-aches or blurred vision, and they are never ill or tired. None of these maladies ever affect the Utarakuru people at all. If these people have visitors while they are eating this spontaneously.

In the Utarakuru continent there is a Kalpavriksa, or wishing tree, 100 yojana tall, 100 yojana across, and 300 yojana in circumference. Anyone who wishes for money, wealth or any other kind of treasure will find it all on that tree. If anyone wishes to have silver, gold, gems, all kinds of ornaments, including garments, necklaces, jewelry and all kinds of cloth and fabrics, or rice or water, or any kind of food, then those things will appear in the fork of the wishing tree. That one tree fulfills all the wishes of the inhabitants.

CHAPTER 4

WOMEN AND MEN OF UTARAKURU

The women of this continent are all very beautiful. Their bodies are neither too short nor too tall, neither too fat nor too thin; they are neither too fair nor too dark. Their skin is as perfectly beautiful as burnished gold, and this pleases all the men. Their toes and fingers are quite round and very beautiful; their nails are magnificently red as if they are painted with lacdye. Their cheeks are creamy-white and are as smooth as if they were carefully powdered, their face are clear without any blemishes, and look like the moon then it is full. The pupils in their eyes are as black as those of a three-day-old fawn, and the white parts are as white as a newly polished conch; their lips are as red as Momordica, a ripe "white melon" gourd. Their The

吃这种米饭的人从不患疥疮、麻风病、癣、湿疹、疣、瘤，从不抽筋、精疲力竭，从不眼凸、耳聋，从不残疾，不经受身体或肌肉疼痛。他们从来没有消化不良，胃肿胀或肠胃疼痛。他们从不头痛或视力模糊，也从不生病或疲倦。这些疾病从来没有影响过北古卢人。如果这些人有访客，他们自然就吃这[米饭]。

在北古卢洲有一棵如愿树，它高 100 由旬，宽 100 由旬，周长 300 由旬。任何希望得到金钱、财富或其他财富的人都会在那棵树上找到一切。如果有人想要银、金、宝石、各种各样的饰物，包括衣服、项链、珠宝、各种布料、米饭、水，或任何食物，这些东西就会出现在如愿树的树枝上。那棵树满足了居民的所有愿望。

第四章

北古卢洲的男女

这个大陆的女人都很漂亮。她们的身体既不太矮也不太高，既不太胖也不太瘦，既不太白也不太黑。她们的皮肤如金光闪闪的黄金一般美丽，这使所有男人都感到高兴。她们的脚趾和手指非常圆，非常漂亮；她们的指甲是华美的红色，好像涂了紫胶。她们的面颊是乳白色的，光滑得像是被仔细地涂上了粉，他们的脸庞干净，没有任何瑕疵，看起来像将满的月亮。眼里的瞳孔黑得像三天大的小鹿，白色的部分洁白得像刚磨光的海螺；嘴唇红得像苦瓜——一种成熟的“白瓜”葫芦。她们的头发又细又软，八根才有我们一根那么粗。她们的长发

strands of hair are so fine and soft that it takes eight of their hairs to make one the thickness of ours. Their long hair is as black as the wings of a carpenter bee; and when it reaches thelower part of their shoulders, the tips of each hair curl upward ofthemselves. Whether they sit, stand or walk it looks as if they aresmiling all the time. Their eyebrows are black and as pretty as ifthey were carefully painted. When talk, their voices are clear andtheir throats without phlegm or saliva. Their necks are adorned withornamental jewelry. Their figure and complexion is as beautiful asthat of a sixteen-year old maiden. They never become old, andall of them remain as youthful as that all their lives.

All the men of Utarakuru have figures and a complexion as handsome as those of a young man who is just turned twenty years old. They never grow old, and all of them remain as youthful as that all their lives. They eat and drink good and delicious rice and water with all kinds of foods. They are concerned only with the decoration of their bodies. They anoint their bodies with scented paste, sandal-wood and the best ointment; they place all kinds of fragant flowers behind their ears. Then they stroll around.

Some dance, others play musical instruments loudly, some by plucking, some by fiddling, some by striking and some by blowing. Some sing in choruses accompanied by the sound of gongs, drums, trumpets, conch shells, bells and bronze drums; this they do making much loud music. When they perform communal ceremonies they use all varieties of many splendid flowers, including scented sandal-wood and aloes-wood, as if they were dieties in heaven. They enjoy themselves continuously. They serve and entertain one another all the time.

Some groups invite their friends to play in beautiful and pleasant places. Some play in enjoyable and splendid gardens with all varieties of magnificent flowering trees, including sandalwood trees, aloes-trees, coral trees, ironwood, annonacia, champac trees, jasmine tree, double-jasmine trees, and manijataputra trees, all with beautiful flowers spreading their fragrance incessantly. Some groups suggest to each other that they play in the orchards where there are splendid fruits that are both ripe and sweet. One of them is the jack-fruit. Some are as large as a big earthen jar; some are as large as a water jar; all are both fragrant and sweet. They enjoy eating and playing in these orchards.

像木蜂的翅膀一样黑；当它长到肩膀的下部时，每根发尖都会向上卷起。无论坐着、站着还是走着，她们看起来好像一直在微笑。她们的眉毛是黑色的，如果仔细画的话，她们的眉毛也一样漂亮。[她们]说话时，声音清晰，喉咙里没有痰和唾液。她们的脖子上饰以装饰性的珠宝。她们的身材和肤色都如十六岁少女一样美丽。她们永远不会变老，而且她们的一生都是如此年轻。

北古卢洲所有的男人都有着和一个刚满二十岁的年轻人一样英俊的身材和肤色。他们永远不会变老，而且他们的一生都保持着青春活力。他们进食及饮用美味可口的米饭和水，还有各种各样的食物。他们只关心身体的装饰。他们用香膏、檀香木和上等的油脂抹身，在耳后放各种各样的花。然后他们四处闲游。

有的跳舞，有的高声演奏乐器，有的拨弄，有的击打，有的吹奏。有些人在锣鼓、小号、海螺壳、铃铛和铜鼓的伴奏下合唱，发出喧嚣的音乐。当他们举行公共仪式时，会使用各种各样的华美花朵，包括有香味的檀香木和沉香木，仿佛他们是天界的天人。他们不停地享乐。他们总是互相服务和娱乐。

有些群体邀请他们的朋友去美丽宜人的地方玩。一些人在怡人的花园里玩耍，花园里有各种各样美丽的花树，包括檀香树、沉香树、珊瑚树、铁木、番荔枝树、番石榴树、茉莉树、双茉莉花树和摩尼生子（manijataputra）树，美妙的花朵不断地散发着芬芳。一些群体互相提议在果园里玩耍，那里有丰盛的果实，既成熟又香甜。其中一种是波罗蜜。有的大如瓦罐，有的大如水罐，都香甜可口。他们喜欢在这些果园里吃喝玩乐。

Some groups urge their friends to play in a large river with banks that are flat, and without mud and mire. They swim, float, and wade in the river; they pick flowers growing in the river and put them behind their ears or in their hair. Some play on the sand dunes. Before they go down to bathe, they take off their ornaments and leave them on the sandy river bank. Then they go to bathe and swim in the river. Whoever comes out from the water first can decorate himself with anybody's clothes and ornaments, while those who come up afterwards also decorate themselves with ornaments and clothes belonging to anyone. They do not claim that they own these possessions; they are never displeased with each other. That is why they never curse one another or quarrel with one another.

Wherever there is a hollow in a tree they enter it to live there. Then mats, seats, mattresses, pillows, cushions, curtains, and ceilings appear by themselves. This always pleases them. When they have just grown up and have become youths and maidens, have just fallen in love and become man and wife, then they live together and have sexual intercourse for the first seven days only; after that, and from then on, they never again engage in sexual intercourse. They live happily until the completion of their I ,000 year life-span. They do not have any worries or anxieties. It is as if they were Khinasava, the Passionless Ones, Saints whose mental defilements are absolutely exhausted.

CHAPTER 5
LIFE FROM BIRTH TO DEATH

When women living in the northern continent are pregnant and give birth to a child they never suffer from labor pain. When they realize that they are about to give birth, no matter where the mother may be, a bed appears by itself with all the appertainances of living as just described, and then they give birth in that place. They neither have any labor pains nor suffer from any misery and depression. The new-born child is very clean; he is not dirtied with blood or bad smelling fluids, or covered with membrane or found with any impurities. The child is as beautiful as a bar of gold bright and pure. The mother who gives birth, never bathes, washes, rubs or caresses the child, and never feeds it with either food, water or milk. The mother simply lays the child on its back by the side of a path where people will pass, and where the grass is as soft as cotton. She does not stay

一些群体催促他们的朋友去一条河岸平坦、没有泥泞的大河中玩耍。他们在河里游泳、漂浮、涉水；他们摘下生长在河里的花朵，放在耳后或头发上。有些人在沙丘上玩耍。在下来洗澡之前，他们摘下饰品，把它们留在沙质的河岸上。然后他们去河里洗澡及游泳。先从水里出来的人，可以用任何人的衣服和饰物装饰自己，后来上来的人也可以用任何人的饰物和衣服装饰自己。他们并不声称自己拥有这些财产；他们从来不会对彼此感到不快。这就是为什么他们从不互相咒骂或争吵。

无论何处的树上有洞，他们就进去居住。然后地毯、座椅、床垫、枕头、靠垫、窗帘和天花板都会自己出现。这总是让他们高兴。当刚刚长大为少男和少女，他们就相爱并结为夫妻，之后他们住在一起，[但]只在头七天发生性关系；此后，且自此以后，他们再也不行淫。他们过着幸福的生活，直到他们 1000 年的寿命结束。他们没有任何忧愁和焦虑。就好像他们是漏尽者（Khinasava），无热恼者，内心烦恼已完全断除的圣者。

第五章

从生到死的生活

当生活在北古卢洲的妇女怀孕并生下孩子时，她们从未遭受过分娩的痛苦。当她们意识到自己将要分娩时，不管母亲在哪里，一张床就出现了，上面有刚才描述的所有生活用品，然后她们在那里分娩。她们既没有任何分娩的疼痛，也不用忍受痛苦和沮丧。新生儿非常干净，没有被血液或难闻的液体弄脏，没有被薄膜覆盖，也没有被发现任何杂质。这孩子漂亮得像一块黄金，又亮又纯。生孩子的母亲从不洗浴、清洗、摩搓或爱抚孩子，也从不给孩子喂食物、水或牛奶。母亲只是把孩子放在一条人们会经过的小路旁，那里的草像棉花一样柔

with the child, but returns to her own living place.

When men and women passing by see a child lying on its back in that way, they put their fingers to the mouth of the young baby, and by the former meritorious deeds of the child, milk flows from the finger tip, and trickles into the child's mouth, while rice, banana, sugarcane and other food appear everyday for the nourishment of the child.

After many months and when the child is big enough to walk about, if it is a girl, she goes to live with the girls who are like herself, and if it is a boy, he goes to live with the boys. Children grow up communally and they do not know their mothers, and their mothers do not know them. Neither of them knows the other. This is because everyone is equally beautiful. Nevertheless, when they fall in love and live together as man and wife, mothers never take their sons to be their husbands, and fathers never take their daughters to be their wives. This is because they are meritorious, and are made to be like that by the devyata.

When these people die, they do not mourn, grieve or lament for one another. When someone dies they bathe and decorate the corpse with scented paste, sandalwood, fragrant oinment, garment sand all kinds of ornament'. Then they leave the corpse out in the open. There is a kind of bird seen flying around all over Utarakuru Dvipa. When one of these birds sees the corpse, it carries the corpse up in its beak to make a present for the other birds. Since the birds do not want to make this land dirty, some carry the corpses to other lands, others to the shores of the Jambu Dvipu where we live, so that they will not cause any problem and danger to the people of Utarakuru. Some teachers call this bird the “hastilinga”, some say they are actually eagles, some say they are ordinary storks. Some say the birdscarry a corpse in their beaks, but others say in their claws.

When the people of Utarakuru die, they are never reborn in any of the four transient states of loss and woe which are the domains of the hell-beings, the miserable spirits, the animals and the demons. They are always reborn in better place, which for them are the six lower domains of heaven, because they follow the five moral precepts all the time. Good food and good things for these people never end, and they are still completely good even unto this day.

软。她没有和自己的孩子在一起，而是回到她自己的住处。

路过的男人和女人看到孩子这样仰卧着，就把手指放在幼儿的嘴里，凭借孩子过往的福德，牛奶从指尖流出来，滴进孩子的嘴里，而大米、香蕉、甘蔗等食物每天都会出现，为孩子提供营养。

几个月后，当孩子大到可以四处走动时，如果是女孩，她会和和自己一样的女孩住在一起；如果是男孩，他就和男孩住在一起。孩子们共同成长，他们不认识他们的母亲，他们的母亲也不认识他们。他们彼此都不认识对方。这是因为每个人都一样美丽。然而，当他们坠入爱河，夫妻共同生活时，母亲从不娶儿子为丈夫，父亲也从不娶女儿为妻。这是因为他们具足福德，而且是由天人安排得像这样的。

当这些人死后，他们不会彼此哀悼，悲伤或哀叹。当有人死时，他们用香膏、檀香木、香薰、衣服和各种装饰品装扮尸体。然后他们把尸体放在外面。有一种鸟在北古卢洲到处飞来飞去。当这些鸟中的一只看到尸体时，它就用嘴把尸体叼起来给其他鸟做礼物。因为这些鸟不想把这片土地弄脏，所以有些鸟把尸体运到其他地方，另一些则把尸体运到我们居住的瞻部洲海岸，这样它们就不会给北古卢洲人民带来任何问题和危险。有老师（阿吒利）称这种鸟为"哈斯迪琳咖"（hastilinga），有人说它们实际上是鹰，有人说它们是普通的鹳。有人说鸟用嘴叼着尸体，但也有人说是用爪子。

当北古卢人死后，他们永远不会在四种失落和痛苦的恶趣中重生，即地狱界、鬼界、畜生界和阿苏罗界。他们总是在更好的地方重生，这对其而言即是六欲天，因为他们一直持守五戒。对这些人来说，美味的食物和美好的事物永无止境，直到今天，他们仍然是完全美好的。

CHAPTER 6

ANOTHER ACCOUNT OF THE NORTHERN CONTINENT

It is said in another of the sacred texts that: The land in the Utarakuru continent is beautifully level and smooth. There are no hollows, no holes, no low places or high places. The people who live there never suffer from sorrow or grief. None' of the animals, such as boars, bears, wolves, snakes or the other fierce or wild animal sever vex and harm the people living there. There is a kind of grass named Chavinaya growing in that land which is a beautiful deep greenish color like the glowing greens of a peacock. It is very soft, as soft as a cushion or cotton and it grows just four inches tall. The water of that continent is very clear, cool, clean and delicious to drink. The banks of the rivers are beautiful and rich in gold, silver and the seven gems. The water flows evenly, and it is level with the banks so that even the crows there do not have to bend down to take a drink.

The inhabitants are as tall as the people of Purvavideha continent. The Utarakuru people wear the clothes and dress, they wished for and obtained from the Wishing Tree. The Kalpavriksa wishing tree is 10 wa 2 sok (21 metres) tall and 10 wa (20 metres) across. The people there never kill any living animal, and never eat meat. When someone dies, they do not take the corpse away. A kind of bird like an eagle carries it off in its beak and takes it to the centre of the forest. When the men and women of that land fall in love and live together as husband and wife, they do not have to pay anything to anyone. When they fall in love with each other, they live together. Wherever they see each other, their hearts unite. Whenever their eyes meet, they fall in love. This is stated in the Buddhist sub-commentaries. The Utarakuru people will continue to live in this way until the time of the Great Fire at the end of the kalpa.

第六章

有关北古卢洲的另一种说法

在另一部圣典中说：北古卢洲的土地是美丽而平坦的。没有凹陷，没有坑洞，没有低处或高处。生活在那里的人们从未遭受不幸和悲痛。所有的畜生，如野猪、熊、狼、蛇或其他凶猛的或野生的畜生，都不会伤害生活在那里的人们。在那片土地上生长着一种草，名叫查维那亚（Chavinaya），它是一种如孔雀的亮绿一样美丽的深绿色。它非常柔软，像垫子或棉花一样柔嫩，只长 4 英寸高。那片大陆的水非常清澈、凉爽、洁净、美味可口。河岸美丽，盛产金银和七宝。水流均匀，与河岸齐平，这样就连那里的乌鸦也不必弯腰喝水。

这里的居民和东胜身洲的居民一样高。北古卢人穿着从如愿树上许愿并获得的衣裙。如愿树（Kalpavriksa）高 10 瓦 2 索（21 米），直径 10 瓦（20 米）。那里的人从不杀生，也从不吃肉。当有人死了，他们不会把尸体带走。一种像鹰一样的鸟用嘴把它叼走，带到森林的中心。当那片土地上的男人和女人相爱并作为夫妻生活在一起时，他们不必向任何人支付任何费用。当他们相爱的时候，他们生活在一起。无论他们在哪里见面，他们的心都会联结在一起。每当他们相遇，他们就会坠入爱河。这在佛教的复注中有说明。北古卢人将继续以这种方式生活，直到劫末的大火[生起]之时。

Four other things will also remain until that time comes, These are : firstly, the image of the rabbit in the moon; secondly, the Bodhisatva who practiced yoga and so forth and was reborn as a quail, for he will stay in a nest unassailable by fire until the end of one kalpa; thirdly, the Bodhisatva's house from which the thatch was removed in order to provide a roof for the hut of a monk, yet the rain never leaks into the house from which the thatch was removed and never will, until the end of one kalpa; and lastly, some reeds growing near a pond where the Bodhisatva was reborn as the King of Monkeys with eight million followers, for he lived near this pond and prayed that the reeds would remain hollow until the end of this kalpa.

The people there, from their youth until old age, have sexual intercourse but four times only. Some never have any sexual inter-course at all. These people eat a rice that grows by itself. They do not have to till the fields for this kind of rice. The rice is white. It does not have to be dried, pounded or winnowed, and the paddy becomes rice by itself. There is a kind of gourd called Tunahiraka. When it grows it can be used as a rice pot. The Utarakuru people put rice in this gourd and place it on the Jotipasana stone. The stone flames up of itself. When the rice is cooked, the fire dies down by itself. Then the people eat this rice, which is very delicious. The Utarakuru Dvipa people do not have to build their own houses for they use a kind of golden tree named Manjusaka as their houses. That celestial fragrant tree serves as the homes and houses of the people of Utarakuru Dvipa.

另外四事也将保持到那时，它们是：首先，兔子在月亮上的形象。其次，练习瑜伽等类并重生为鹌鹑的菩萨，因为它将待在一个无法被火摧毁的巢中，直到一劫结束。第三，为了给沙门的茅屋提供屋顶，菩萨房子的茅顶被拆除了，但是雨水不会漏进茅顶被拆除的房子里，永远不会，直到一劫结束。最后，一些芦苇生长在一个池塘附近，菩萨在那里重生为猴王，有八百万随从，因为他住在池塘附近，并祈祷芦苇在此劫结束之前保持中空。

那里的人们从青年到老年都可以交合，但只有四次。有些人根本从未交合。这些人吃的是自然生长的大米。他们不必为种这种米而耕田。米是白色的。它不必烘干、捣碎或去筛，稻谷本身就变成了大米。有一种葫芦叫金莲。当生长之时，它可以作为一个米锅。北古卢人把米放在这个葫芦里，并将其放在火石上。石头自己燃烧起来。米饭煮熟了，火就自动熄灭了。然后人们进食这种极为美味的米饭。北古卢人不必建造自己的房屋，因为他们以一种名为曼珠沙咖（Manjusaka 天花）的金树作为他们的房子。那棵天香树是北古卢洲人民的家屋。

PART THREE : THE UNIVERSAL KING

CHAPTER 1
THE GREAT UNIVERSAL KINGS

The Lord has preached as follows. Beings compounded with great merit such as the Lord Buddha; the Pacceka Bodhi Lord; the great disciples of the Lord Buddha; and the Arahanta, the passionless Khinasavu saints; the Bodhisatva who will become the Enlightened One; and the Cakravarti Raja, the great universal Kings, such beings are never born in those other three continents. All of them are born only in the Jambu Dvipa (continent) where we live. And people who are born in Jambu Dvipu are never reborn in any of the other three continents. Whenever there is a Universal King, the people living inthe other three great continents, and in the two thousand smaller lands, come to have an audience with him, just as the people who live in our land do. They pay homage and show their great respect to the Universal King. The one who is a Universal King has great dignity and honor, which will be described in part as follows.

Those who have performed meritorious deeds in their previous lives, that is to say, those who pay homage to the Triple Gems through moral and spiritual practice, those who discern the good qualities of the Lord Buddha, the Dharma and the Sangha, and those who follow the moral precepts, and practice the meditation on lovingkindness, when they die, they are usually reborn in heaven. Sometimes, however, they are reborn as great lords and nobles of the human domain, with dignity and honor, surrounded by an almost infinite number of attendants. They conquer the entire universe. When they speak words or utter commands they do it in accordance with the Dharma. Such a person is entitled to be called a Universal King, the Cakravartiraja.

The Universal King has this kind of merit. He has a great desire to listen to the preaching of the Dharma; he listens to the preaching of the Dharma given by the monks, the brahmins, the teachers and the wise men learned in the Dharma. That Lord keeps the five moral precepts every day without ever missing one. He always keeps the eight moral precepts on

第三部分：转轮王

第一章

大转轮王

圣尊说了如下之法：具有大功德的有情，如佛陀、独觉佛、佛陀的大弟子、阿拉汉——无热恼的漏尽圣者、将成为正自觉者的菩萨，以及转轮王（Cakravarti Raja）——伟大的世界之王，这样的众生从未诞生在其他三大部洲。他们都诞生于我们居住的瞻部洲（Jambu-Dvipa）。生于瞻部洲之人绝不会在其他三大部洲再生。每当有一个转轮王出现时，生活于其他三大部洲和两千个较小陆地上的人们都会来拜访他，就像生活在我们这片土地上的人们一样。他们对转轮王进行礼敬并展现他们崇高的敬意。作为一名转轮王的人有着伟大的尊严和荣耀，下面将对其进行部分描述。

前世有功德者，即通过戒和心的修习向三宝致敬者，了知佛、法、僧的善德者，以及那些持守戒律，修习慈心禅者，在他们死后，通常再生于天界。然而，有时，他们再生为人界的伟大领主和贵族，有尊严和荣誉，身边有几乎不可计数的随从。他们征服了整个世界。当他们说话或下令时，他们是基于法（Dharma）来做的。这样的人有资格被称为世界之王——转轮王。

转轮王有这样的功德。他有极强的意愿去听法的宣讲，他谛听沙门、婆罗门、老师和学习于法的智者们对法的宣讲。转轮王每天持守五戒，从不曾遗漏一条。他总是在每一个伍波思特（Uposatha）日持守八戒，从不遗漏一条。在月圆日，当早晨来临时，他会布施大量

every Uposatha sabbath day without ever missing one. On the full moon days, when morning comes, he gives a lavish amount of wealth as alms. He has this wealth piled in the palace courtyard, and he gives it in alms to those who ask for it.

When he has distributed all of the alms, he then washes his hair and takes his bath with water contained in one thousand golden water jars that have been perfumed. Afterwards he puts on white garments made of very fine and delicate cloth and sits down to eat food as delicious as any in heaven. He wraps a piece of very fine white cloth called dukulu bustra around his body and lays a part of it over his shoulder. Then he vows to keep the eight moral precepts. He sits in the center of a large golden seat decorated with gems, and looks gloriously beautiful like the rays of the sun. Large and small mattresses, silk cushions and golden pillows, all are on this seat and all of them are decorated with the seven kinds of gems. This seat is set in a glorious castle-housing of gems. Then the Lord contemplates on the alms he has given, the moral precepts he has followed, the Dharma he keeps, and the love, kindness and interest he has for and in others. He meditates thus. With the power of this accumulated merit, he is able to conquer the entire universe.

CHAPTER 2
THE BEJEWELLED WHEEL

There is a wheel of gems called the Cakraratna, the Bejewelled Supreme Wheel, decorated with the seven kinds of gems. There are one thousand spokes radiating from its hub. It is very beautiful. It is found submerged in the ocean 8,400 yojana deep. The rim of the wheel is made of crystal, the hub of sapphire. Where the heads of the spokes sit in the hub they are made of silver and gold. This all makes the hub very beautiful to see. It is as if it were laughing. Its colour is a very beautiful white. The center of the hub is covered with a sheet of silver as beautiful as the full moon. It is as if there were a hole passing through the centre of the wheel.

的财富。他将这些财富堆积在宫殿的院子里，并通过布施的方式将其赠予那些寻求财富的人。

当分发了所有的布施后，他洗了头，用一千个金水瓶里的水洗了澡。然后，他穿上用细腻精致的布料所做的白衣，坐下来享用如天食一般美味的食物。他用一块很细的白布裹在身上，一部分披在肩上。然后他宣誓要遵守八戒。他坐在一个装饰着宝石的大金座中央，看上去像日光一样美丽。大大小小的床垫、丝质靠垫、金色枕头，都放在这个座位上，而且都以七宝装饰。这个座位坐落在一座华丽的宝石城堡里。然后，转轮王会思维他所给予的布施，他所遵循的道德规范，他所坚守的法，以及他对他人的慈爱、宽容和利益。他这样沉思。有了这些累积的功德之力，他就能征服整个世界。

第二章

镶有宝石之轮

有一只宝石之轮叫做轮宝（Cakraratna）——镶有宝石的至上之轮，上面以七宝装饰。有一千条轮辐从其中心伸展出来，非常漂亮。它被发现淹没于 8400 由旬深的大海中。轮子的边缘是水晶做的，轮毂是蓝宝石。辐条的顶端坐落在轮毂上，它们是由银和金制成的。这一切都让轮毂看起来非常漂亮。它就好像在笑一样。它的颜色是一种非常漂亮的白色。轮毂中心被一片银色覆盖，如同满月一样美丽。就如同有一个孔洞穿过轮子中心。

The heads of the spokes are decorated all around with the seven kinds of gems, and these heads shine as beautifully as flashes of lightning. They radiate rays like those of the sun. When one observes them closely, one sees that they shine very brightly, as if there is lightning flashing around them and across them. It looks very beautiful in every point. This is the nave of a wheel and it is complete and perfect.

The thousand spokes are decorated with the seven kinds of gems. They sparkle as beautifully as flashes of lightning, and glow with rays like the sun. They are covered with gems made to form fastenings. They look very beautiful and glittering with rays flashing back and forth. They are like the divine Visnukarma. The rim of the wheel is made of coral. It is very smooth, as if it had been precision made, and shines with rays like the rising sun. It is completely round, and there is not any bulge, join or distortion in shape at all. When one looks into these gems one sees the tubular openings extending all the way through. They are like the named banka pipes blown by the devyada goods in heaven.

Those coral pipes suck up the wind. The sounds this makes are very loud and clear, high and rising, full and strong, humming, and melodious to the ear. There are a hundred gems set all around the gem pipes. These pipes of gem are at the bases of a hundred white parasols. These parasols are flanked by a hundred lances and swords. Above the central parasol there is a golden spike flashing like lightning. Above this parasol there is a pair of regal lions decorated with the seven kinds of gems and glistening beautifully with golden rays. When the Bejewelled Wheel turns in the sky it sparkles beautifully. It looks as if the two Kraisarasiha lions are flying. They seem to emerge before the decorated rim of the Bejewelled Wheel, as if they were about to attack and tear at their enemies.

When the people see such a sight they say, “The merit of our Lord who is the Great Universal King is so great that even the regallions which are very strong, and are able to conquer all their enemies connot resist, but come to pay their homage and respect, and to affirm their loyalty to him." Then the people fold their hands above their heads to pay homage to the Lord. They say, “O friends, there are not only the mouths of the two regal lions, but also two strings of pearls as large as the trunk of a palm tree and as brilliant as the rays of the full moon." The mouths of the regal lions hold the strings of pearls, which hang down. The gems at the end of the strings shine brightly like the rays of the rising sun.

轮辐顶部四周都以七宝装饰，这些宝石像闪电一样闪亮。它们像太阳一样放射光芒。当仔细观察时，你会发现它们非常明亮，好像有闪电在它们周围并穿过它们。每一处都很漂亮。这是一只轮子的中心，它完整而又完美。

一千条轮辐上装饰着七宝。它们像闪电一样闪亮，像太阳一样散发光芒。它们上面覆盖着宝石制成的扣件，看起来非常漂亮，闪闪发亮，流光溢彩。它们就像神圣的一切造者[17]（Visnukarma，Vissakamma）。轮子的边缘由珊瑚所成。它非常光滑，就像被精雕细琢的一样，又像初升的太阳一样闪耀着光芒。它是纯圆的，没有任何凸起，连接或形状变形。当看这些宝石时，你会看到管状的开口一直延伸入内。它们就像天界里被天人吹奏的名为班卡的管乐器。

那些珊瑚管吸着风。这样发出的声音非常响亮、清晰、高昂、饱满有力、嗡鸣，并且悦耳动听。宝石管周围有一百颗宝石。这些宝石管在一百把白色阳伞的底座上。这些阳伞的侧面有一百把长矛和剑。在中央阳伞上方，有一根如闪电般闪耀的金色尖刺。在这把阳伞的上方，有一对以七宝装饰并饰有金光的雄狮。当宝石之轮在天空中旋转时，它闪闪发光。看起来好像两只克瑞萨勒西哈（Kraisarasiha）狮在飞翔。它们仿佛出现在宝轮的装饰边缘前，好似要攻击并撕碎他们的敌人。

当人们看到这样的景象时，他们说："我们的圣主，伟大的转轮王的功德是如此之大，以至于那些非常强大并能够征服所有敌人的君王也无法抵抗，而是要来向他表达恭敬和尊重，并表明他们对他的忠诚。"然后人们举起双手向圣主致敬。他们说："朋友们，这里不仅有两只雄狮的嘴，而且还有两串珍珠，[它们]大如棕榈树的树干，又如满月的光芒一样灿烂。" 雄狮的嘴上挂着一串垂下来的珍珠，珠线末端的宝石像初升的太阳一样闪耀着光芒。

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[17] Vissakamma 为三十三天的工匠神。

When the Bejewelled Wheel floats in the sky without moving, the strings of pearls glitter like the Celestial Ganga flowing earth wards. When the Bejewelled Wheel moves, the strings of pearls extend around the rim of the Wheel. These three things, the strings of pearls, the hub of the wheel, and the rim of the wheel, turn together simultaneously. It is not the god Indra or the Brahmas or any powerful devyada who makes the Bejewelled Wheel. The Wheel comes into existence by itself; it appears due to the merit of the Great Universal King.

In any kalpa in which there is neither a Lord Buddha nor a Pacceka Bodhi Lord, there is a Universal King instead. In such a kalpa, after the Great Fire has devastated the earth, through the merit of a lord who will become the Great Universal King, the Wheel comes into existence first, but it lies submerged in the ocean awaiting the Lord who will become the Universal King. Of all the belongings of the Lord who has great merit, nothing is equal to the Supreme Wheel. The Bejewelled Wheel comes to be identified with the one who has greater merit than all the others. He makes the people of the four continents love one another because of the great merit of the Universal King.

The Supreme wheel has great power. Any one who pays homage together with popped rice and flowers to the Wheel will be cured from fever and sickness; will live happily and in good health; and will prosper with property and wealth. The Bejewelled Wheel is a hundred thousand times more excellent than the gem called the Sarvakamadada, the Bestower of All Desires. Though the Wheel cannot breathe, it acts as if it were alive. When the Wheel is floating up but has not yet emerged from the ocean, the waters of the ocean open to make way so that the Supreme Wheel can soar up into the air. The Bejewelled Wheel appears like an ornament of the sky, and it shines as beautifully as the full moon.

当宝轮在空中飘浮不动时，一串串珍珠闪闪发光，就像天上的恒河流向大地一样。当宝轮移动时，珍珠串围绕着轮子的边缘延伸。这三样东西，珍珠串、轮毂和轮缘，同时转动。并不是因陀罗神、婆罗门或任何强大的天人创造了宝轮。轮子是自己产生的；它的出现是由于伟大的转轮王的功德。

在任何一个既没有佛陀也没有独觉佛的劫，都有一位转轮王。在这样一劫，当大火摧毁了大地，藉由一个将成为大转轮王的圣主的功德，轮宝首先出现，但它被淹没在海洋中等待着成为转轮王的圣主。在有大功德的圣主的所有物中，没有什么能比得上至高无上的轮宝。镶有宝石之轮被认为是比其他财物更有价值之物。他使四大部洲的人民因为转轮王的大功德而彼此慈爱。

至上的轮宝有大威力。任何向轮宝献上鲜花和稻谷的人，都会从发烧和疾病中痊愈;会幸福健康地生活;并以财物和财富而兴盛。这个镶有宝石之轮比那颗被称为“满一切欲”（Sarvakamadada）的宝石要优越十万倍。虽然轮宝不能呼吸，但它却像活的一样。当轮宝浮在水面之上，但还未从海里浮出时，海水就会给它让路，以便此至上的轮宝能够飞到空中。这个镶有宝石之轮就像一件天空的饰品，闪耀着像满月一样美丽的光芒。

CHAPTER 3

A SIGHTING

One full moon night, the people have decorated their persons and are sitting in pleasant places. They are talking and laughing happily together, and they are all there, including the young men and women. Boys and girls have dressed themselves up and come out to play together. Some groups play in the middle of the woods, some in the water, some in the center of the fields, and some on public ways. On that night, when dusk falls the Bejewelled Wheel soars up to the height of the moon. It looks like the moon. To the people who live in the city where the Great Universal King lives it looks as if there are two moons.

When the Wheel is 12 yojana away from the city, the people can hear the sound coming from the Wheel which is turning and humming the wind. The humming of the Bejewelled Wheel is very beguiling. It is prettier than the sounds of the xylophone, harp, gong, drum, trumpet, conch shell, bell or any other kind of musical instrument. When the people hear the pretty sound, they like it immensely and are extremely pleased. They talk to one another saying, “It is very strange. Today we are all seeing such a miracle as has never been seen before. Today there are two moons, they are both full and equally magnificent. They are rising side by side like two royal golden geese flying together in the sky.” They call one another to come and look. Some say there are two moons. Some say, “You must be mad. Have you ever heard of two moons from the time of our grandfathers and grandmothers? One is the sun. It does not radiate heat because it has gone past the place where it would be hot.” Some call out, “O, friends, come and look. All these people are insane. They say things that should not be said. Now they say that two moons are rising. Then they say this one is different, that it is the sun. It is all very ridiculous. These people are completely insane. The sun has just set. How can they say that the sun has immediately risen up again together with the moon. This could not be anything else but a castle of the gods. That is why it looks so very radiant. It is because of the gems and the jewels, the silver and the gold, that decorate it.”

第三章

目睹

一个月圆之夜，人们装饰了自己的人并坐在宜人的地方。他们在一起谈笑风生，他们都在那里，包括青年男女。男孩和女孩们把自己打扮好，出来一起玩。 有些群体在树林中间玩耍，有些在水中玩耍，有些在田野中心，还有一些在公共道路上。 在那夜，当黄昏降临时，镶有宝石之轮飞升至月亮的高度。它看起来就像月亮。对于在大转轮王所居住的城市生活的人民来说，这看起来就像有两个月亮。

当轮宝离城市 12 由旬时，人们可以听到轮宝转动的嗡鸣声。那镶着珠宝之轮发出的嗡鸣声非常诱人。这声音比木琴、竖琴、锣、鼓、小号、海螺壳、钟或任何其他乐器的声音都悦耳。人们听到这美妙的声音，就极为喜爱，极为愉悦。他们彼此说:“真奇怪!今天，我们都看到了这样一个前所未见的奇迹。今天有两个月亮，它们都是圆的，同样壮观。他们并肩升起，像两只皇家金鹅一起在空中飞翔。”他们互相呼唤来观看。有人说有两个月亮。有人说：“你一定是疯了。你有没有听说过我们祖父和祖母时代的两个月亮？一个是太阳。它不散发热量，因为它已经离开了本来会热的地方。”有些人喊道：“朋友们，过来看看。这些人都疯了。他们说了不该说的话。现在他们说两个月亮正在升起。然后他们说这个不同，它是太阳。这一切都很荒谬。这些人完全疯了。太阳刚刚落山。他们怎么能说太阳和月亮立即又升起来了呢?这肯定不是其他任何东西而是诸天的宫殿。这就是为什么它看起来那么光彩照人。因为有宝石、珠宝、金、银装饰着它。”

Others laugh and say, “How can those people speak so? Here, friends, don't talk back and forth, or argue with one another, This is neither the moon, nor the sun, nor a castle of the gods. Neither the moon, nor the sun, nor the crystal palaces of gods, as you say, ever possessed such a loud and resounding hum as this. If it has a sound such as this it must be the Bejewelled Wheel named the Cakraratna which we have heard people in former times describe. The Bejewelled Wheel comes due to the merit of the meritorious Lord who is to become a Universal King." The people speak thus, back and forth, none of them believing the words of the others.

Then the Supreme Wheel moves away from the moon and comes closer, until it is only one yojana distant from the city. Now the people can see it more clearly. They can see that it is very beautiful, and they love it. The sound of the Wheel is very loud and resounding, as if it were announcing that the Lord of that city will become the Great Universal King. This is why the Bejewelled Wheel has come to that city where the meritorious Lord lives. When it is so, the people wonder, “To which lord will this Wheel go?"' Some answer, "This Wheel does not come through the merit of the other lords. It is more likely that it has come for our lord. He is very meritorious; he could become a Greal Universal King. He medilates upon the Bejewelled Wheel, so it should come to him."

Then the Bejewelled Wheel arrives in the city. It glides down near the city gale. It then circles clock -wise around the city seven times, after which it flies up into the air again and turns to move along the public way to the royal palace of the Lord. It circles clock-wise around the Lord three times; and then around him and the royal palace seven times. Then it approaches the Lord, and seems to postrate itself before him. It moves close to the foot of his bed. At that place or at any other place where the Supreme Wheel is, the people bring popped rice, flowers, candles, joss sticks, perfume, lamps, fragrant paste, sandal-wood and scented oinment in order to pay homage to the Bejewelled Wheel.

When the Bejewelled Wheel is in its proper place, it radiates its light throughout the entire royal palace, as if this place were the crest of the Yugandhara mountain at the time of the full moon, when the moon rises to the top of that mountain range and shines very brightly there. Then the Lord

其他人则笑着说："那些人怎么能这么说呢？在这里，朋友们，不要来回地交谈，也不要互相争论，这既不是月亮，也不是太阳，也不是诸天的宫殿。无论是月亮，太阳，还是诸天的水晶宫殿，都没有像你说的那样，发出如此响亮的嗡鸣声。如果它有这样的声音，那一定是我们以前曾听闻过人们所描述的被称为轮宝（Cakraratna）的镶有宝石之轮。宝轮的出现是由于具德的圣主的功德，他将成为一位转轮王。" 人们如此来回地讲话，没有一个人相信别人的话。

然后，至上之轮远离月亮，越来越近，直到它离城市只有一由旬。现在人们看得更清楚了。他们可以看到它非常漂亮，他们喜欢它。轮宝的声音非常响亮和洪亮，好像它在宣告那城市的圣主将成为转轮王。这就是为什么那镶有宝石之轮来到了具德的圣主居住的城市。这样，人们就会惊奇:"这轮宝会去到哪一位圣主哪里呢？"有人回答说:"这轮宝并非因为其他圣主的功德而来的。它更可能是为我们的圣主而来。他极有功德；他可以成为伟大的转轮王。他促成了镶有宝石之轮，所以它应该会去到他那里。"

然后，镶有宝石之轮来到了城市。它在城市大风附近滑落。然后它顺时针绕着城市转了七圈，之后它又飞上了天空，沿着公共道路转到了圣主的皇宫。它绕着圣主转了三圈，然后绕着他和王宫转了七圈。然后它接近圣主，似乎把自己伏倒在他面前。它靠近他的床脚移动。在那个地方，或者在至上之轮所在的任何地方，人们都带着米花、蜡烛、香烛、香水、灯、香膏、檀香木和香薰来向这只镶有宝石之轮表达敬意。

当镶有宝石之轮置于适宜处时，它的光芒就会散播到整个皇宫，就好像此处是满月时持双山的顶峰，当月亮升至那座山的顶峰时，它的光芒非常耀眼。然后，为了欣赏轮宝，圣主从他的宫殿出来。大臣

comes out from his palace in order to admire the Wheel. The ministers say to the Lord, Please come to admire the Bejewelled Wheel shining in all its glorious rays throughout your majesty's royal palace.' The Lord then comes and sits near the window on a golden seat decorated with the seven gems. The Lord admires the Bejewelled Wheel glittering brightly with the seven kinds of gems. It is incomparable. The Lord makes a pronouncement to his courtiers, saying as follows:

"From hearsay have I heard that the sages in the past told of a Supreme Wheel called the Cakraratna. By the grace and merit of Him who was to become The One Who Set The Wheel Turning, the Cakravarti, the King and Conqueror of the Universe, the Supreme Wheel came to him. It seems that I too have earned such grace and merit. The wages of my own good deeds have truly served me now, since there appears here this night the Cakraratna."

It was an Ubosatha full-moon sabbath, and the Lord had performed the rites of alms-giving and observed the eight precepts of moral conduct. He kept vigil and meditated on dana, sila and bhavana, that is, on alms-giving, the moral precepts and spiritual development. Be holding the appearance of the Precious Wheel, the Lord then took a length of very fine white cloth and, draping it over his shoulders, he prostrated himself in obeisance to the Cakraratna.

CHAPTER 4
A GRAND CONQUEST

Some clothed themselves in pink, some wore leather, some wore armour. On their heads they donned helmets of gold, or silver or niello. Most carried arms of one kind or another, including bows and arrows, lances, swords and javelins. There were some who carried state umbrellas which they twirled round and round as they walked along. A great many people bore standards and banners, flages and pennants, all of different shapes and colors; red, white, black and yellow drapes and screens were everywhere as bright and beautiful as the sun's rays. Spectacular indeed was the procession for the Lord as the multitude prepared to go with him on an expedition. It seemed that the earth and sky were brilliantly lit up with sunlight as the Lord and his retinue army moved across the sky.

们对圣主说："请您来欣赏那镶有宝石之轮，它的光芒闪耀在陛下的皇宫里。"然后，圣主到来，坐在窗户旁边的一个镶有七宝的金座上。圣主欣赏那上面镶嵌着七宝，闪闪发光的宝轮。它无与伦比。圣主向他的臣民宣告如下：

"我从传闻中得知，过去的圣贤们曾说过一只名为轮宝（Cakraratna）的至上之轮。由于将要成为转动轮宝的转轮王——世界之王和征服者的荣誉和功德，至上之轮来到了他身边。看来我也获得了这样的荣誉和功德。我自己的善行的果报现在已经真正地为我服务了，因为今晚这里出现了轮宝。"

这是一个伍波思特月圆日，圣主已经履行了布施的仪式，遵守了具德行的八戒。他守夜并沉思布施（dana）、戒（sila）和禅修（bhavana），圣主持着已出现的宝轮，然后拿了一块很细的白布，搭在他的肩膀上，俯伏在地，向轮宝致敬。

第四章
伟大的征服

有的穿粉红衣，有的穿皮革，有的穿盔甲。他们头上戴着金、银或黑金的头盔。大多数人都携带一种或另一种武器，包括弓、箭、长矛、剑和标枪。有些人拿着国伞，一边走一边不停地旋转。许多人手持形状和颜色不一的标语、横幅、标旗和三角旗；红、白、黑、黄的帷幕和屏风到处都是，像阳光一样亮丽。当人们准备和他一起远征时，为圣主而举行的游行队伍的确是太壮观了。当圣主和他的随从们穿过天空时，大地和天空似乎都被阳光照亮了。

Then the grand minister commanded the chiefs of all the small states to take the ceremonial gongs with straps of gold that shine as bright as fire, and go among their people and deliver the message, thus, 'Haar ye all! Our Lord is now the Mahaparamacakravatradhiraja, the Great Universal King of Kings, the One Who Set the Wheel Turning, and who can conquer the Four Continents. Come and pay homage to thy Lord, make haste: Prepare thyselves and follow him on his expedition to bear witness to his great deed."

The people all heard the sound of the Bejewelled Wheel whirring in the sky. It was moving ahead of the Mahacakravartiraja King. They laid down whatever they were doing, dressed themselves in all their finery, and perfumed their bodies with scented oil and powder. In their hands the carried flowers and popped rice to worship the Precious Wheel Joyously they joined the Lord's procession. They only had to wish, and at once they were borne up and carried along, by the power of the Bejewelled Wheel. Whoever they might be, brahmins, princes or ministers, vassals or commoners, nobles or lowly men, rich men, poor men, vedya (vaisya) or sudra, all became beautiful and pure. Though they had before been unclean and tainted, the power of the Wheel purified them all.

One might wonder how great was the Mahaparamacakravatradhiraja King 's entourage. Let it be known that a field 12 yojana wide with a circumference of 36 yojana could just fit in all the men, and there would be just enough room for the Bejewelled Wheel to remain there in.

The Universal King and his entourage moved across the sky like the vijadhara sorcerers who sail through the air by their supernatural powers. How like the Moon in his full glory appeared the Universal King amongst the brightly shining stars that were his entourage!

于是，大臣命令所有小国的首领拿着火焰般闪亮的黄金制成的礼锣，进入他们的人民中间，传递信息，这样说：“大家好！我们的圣主现在是伟大至上的转轮圣王（Mahaparamacakravatradhiraja），他使轮宝转动，能够征服四大部洲。你们要来礼敬你们的圣主，快去，准备好自己，跟随他远行，为他的伟大事业作见证。”

人们都听到了镶有宝石之轮在空中呼啸的声音。它停在大转轮王（Mahacakravartiraja）的前面。他们放下所做的一切，穿上华丽的衣服，用香油和香粉薰身。他们手里拿着捧着的鲜花和米花，兴高采烈地敬拜着宝轮，加入了圣主的行列。他们只需许愿，就立刻被镶有宝石之轮的力量托起并载着前行。无论他们是谁，婆罗门、王子或大臣，家臣或平民，贵族或卑微之人，富人、穷人、吠舍（vedya or vaisya）或首陀罗（sudra），都变得美丽和纯洁。虽然他们以前是不洁净和污秽的，但轮宝之力净化了他们。

有人可能会想知道，伟大至上的转轮圣王的随从有多庞大。它如此被了知：一块 12 由旬宽，周长 36 由旬的场地正好可以容纳所有的人，而且有足够的空间让镶有宝石之轮留在那里。

转轮王和他的随从在空中移动，就像维迦达拉（vijadhara）咒师一样，他们用超自然的力量在空中航行。转轮王出现在他的随从之中，多么像一轮光辉灿烂的月亮出现在璀璨的星辰中啊！

Everyone was happy and light-hearted. They had only good words for one another, praising and admiring each other's finery. They sang and danced and played about. The sounds of their singing and the musical instruments such as xylophones, lyres, conches, gongs, big drums, small drums, cymbals and castanets, sweetly filled the air. The earth vibrated and the sky resounded with music and singing. So gloriously beautiful was the King's procession as the entourage accompanied him across the sky that day! How like the host of devyatas, the celestial followers of Lord Amrindradhiraja[18].

As they journeyed through the sky, the Supreme Wheel went foremost. Next came the Universal King, and he was followed by his army and the populous. Along both sides of the way they took were trees, and all were laden with fruit and flowers. Who so wished to taste the fruit or pick the flowers could reach out and take what they pleased. If they wished for shade, they could be under a tree in an instant. The people who were standing down below watched the King and his retinue passing by and wondered who some of them might be and what the names of that prince or those ministers, or the noblemen, were. As if it divined their thoughts, the Precious Wheel caused them to know the names as if they had been spoken to directly.

None who accompanied the Lord that day needed either to walk or to take even one step. They were borne up and carried airily along in the attitudes they had been assuming at the moment, whether sitting, standing or lying down. If they so desired, their belongings such as beddings or cushions, or whatever tasks or instruments they were working with, accompanied them. If anyone wished not to interrupt his work, he could work as he traveled along, so he need not waste any of his time at all.

[18] Lord indra of the Heaven of the Thirty-Three

所有人都很快乐，很轻松。他们彼此只说好话，互相称赞和欣赏对方的华美服饰。他们唱歌、跳舞，到处玩耍。他们的歌声和木琴、七弦琴、海螺、锣、大鼓、小鼓、钹、响板等乐器的声音，在空中回荡。大地震动，天空回荡着音乐和歌声。那天，随从们陪着[转轮]王飞过天空时，[转轮]王的游行队伍是如此的美丽！多么像天人之主——因陀罗王[19]（Amrindradhiraja）的天界随众！

当他们穿越天空时，至上之轮行于最前。接下来是转轮王，他的军队和人民紧随其后。他们途经道路的两旁都是树木，树上到处是水果和鲜花。想吃水果或采花的人可以随心所欲地伸手去取他们喜欢的东西。如果想找个荫凉处，他们马上就可以去树下。站在下面的人看着国王和他的随从经过，想知道其中有些人是谁，那王子、大臣或贵族的名字是什么。就好像能预知他们的想法，这只宝轮使他们知道了名字，就如同有人直接对他们说话一般。

那天跟随圣主的人都无需走路，连一步也不需要。他们被以其目前所保持的无论是坐着、站着还是躺着的姿势，轻快地抬着向前走。如果愿意，他们可以随身携带诸如床上用品或靠垫之类的物品，或者他们正在处理的任何任务或工具。如果有人希望不打断他的工作，他可以一边走一边工作，这样他根本就不需要浪费时间。

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[19] Amrindradhiraja 为三十三天天主因陀罗王，又名沙格天帝。

They went eastward, passing Mount Sumeru on the right and keeping left of the seven Sattaparibhanda Mountains, and crossed the great eastern ocean. Having crossed the ocean, they arrived at the Eastern Kingdom named Pubbavideha, a continent 7,000 yojanas wide. In one open field, the water looked sparklingly clear and its banks seemed not too steep. The ground around was clear of undergrowth as though it had been cut with knives or axes. It was a great field about 12 yojana wide and 36 yojana in circumference. In the ancient times, an earlier Mahacakravartiraja King had rested his army there before.

The Precious Wheel paused and hung motionless in the air as if checked by an axle-break. The King and the host of retinue were then borne down to the field below. So gloriously spectacular did they appear as they came down to land, it was as if flashes of lightning lit the land, or sparks from the arrows that Indra lets fly, or the bright shining stars themselves. On that field, the King and his people rested themselves and indulged in leisure activities in any way they pleased. Some bathed, others ate and drank. Everyone had everything they wanted and all were satisfied.

The many princes and lords of the Kingdom of Purvavideha had learned of the arrival of the Mahacakravartiraja King on their land. Not one of them, whether greater or lesser lords, could raise arms against the Universal King. They felt only the love towards him, and came to him with tribute. Neither the fierce spirits, the ghosts, nor the wild and ferocious beasts could harm him at all, for they were all in awe of his great virtue and his merit.

When first the Bejewelled Wheel rose up from the great ocean, it was called Cakraratna. When the Universal King had conquered the Four Kingdoms, it was given another name Arindama. Thus it was known both as the “Precious Wheel” and the “Tamer of Enemies”.

他们向东行进，经过右边的须弥山，绕过七围山的左边，渡过了东海。横渡大海后，他们到达了名为东胜身洲的东部王国，这是一块宽 7000 由旬的大陆。在一片开阔的田野上，河水显得格外清澈，两岸也不太陡峭。周围的地面上没有低矮的灌木，好像是被刀或斧头砍过似的。这是一大块土地，宽约 12 由旬，周长约 36 由旬。在古代，一位更早的大转轮王曾在那里驻扎过他的军队。

那只宝轮停了下来，一动不动地悬浮在空中，仿佛被断裂的车轴拦阻了一样。国王和随从们随后被传送到下面的田地里。当降落到陆地上时，他们显得如此壮观，仿佛闪电照亮了大地，或因陀罗飞翔的箭头产生的火花，或是明亮的星辰本身。在那片土地上，国王和他的臣民以他们所喜欢的任何方式放松自我并尽情地娱乐。有的人洗澡，有的人饮食。每个人都得到了他们想要的一切，所有人都得到了满足。

东胜身洲王国的许多国王和领主都知道了大转轮王来到他们的土地上。他们中的任何一个，无论是大领主还是小领主，都不能举起武器反对转轮王。他们只感到对他的爱，就带着敬意来到他面前。那些恶鬼和猛兽都不能伤害他，因为他们都敬畏他伟大的戒行和功德。

当这只镶有宝石之轮第一次从大海中升起时，它被称为轮宝（Cakraratna）。当转轮王征服了四国之后，它被赋予了另一个名字：征服者（Arindama）。因此，它既以“宝轮”，又以“敌人的驯服者”而闻名。

CHAPTER 5
THE UNIVERSAL KING SPEAKS

Thus came all the princes and lords of Purvavideha to the Universal King, each bearing tributes of flowers, incense and tapers. As these lords and princes in their resplendent regalia and finery of rare gems and precious jewels, humbled themselves before Him Who Set The Wheel Turning, they appeared as pretty as bubbles dropped from golden urns at the royal feet. They made their obeisances to the King and vowed their loyalty to him thus, “Great Sire! From this day on you are our overlord and we thy servants. Should you be desirous of anything at all, we will find it for you. Any work you wish done by us, it will be done. Our land and our people are yours to do as you please. May it pleasure you to lord over us al!" .

The Mahacakravartiraja King compassionately gave his reply to them thus, “It pleasures me not to take from you the wealth of your land, or to impose upon you or your people taxes or excise. For I am well blessed with heavenly treasures through the mighty power of the Bejewelled Wheel."

Furthermore, the King did nothing to slight them or cause them to lose the respect of their people. In truth, he favored them, which made them happy and contented, for the Universal King is righteous and just. He

第五章

转轮王讲话

东胜身洲的所有国王和领主就这样来到了转轮王面前，每个人都用鲜花、香和蜡烛来献贡。当这些领主和国王们穿着华丽的礼服，佩戴着稀有的宝石和珍贵的珠宝，在转动轮宝的圣主面前谦恭之时，他们就像从圣王脚边的金瓮里滴下的水泡一样美丽。他们向圣王敬拜，并宣誓效忠圣王："陛下！从今日起，您是我们的主人，我们是您的仆从。如果您需要什么东西，我们会为您找到的。您希望我们做什么工作，我们就做什么。您可以随意处置我们的土地和人民。愿您乐意作我们的主人！"

大转轮王充满慈爱地回答他们说："我很高兴不从你们这里夺走你们土地上的财富，也不向你们或你们的人民征收赋税或货物税。因为我凭借宝轮的大威力，获得了天界的财富。"

此外，圣王没有做任何轻视他们或使他们失去人民的尊重之事。事实上，他优待他们，这使他们快乐和满足，因为转轮王是公平和正义的。他教向他们高贵的法，就像佛陀在这个时候出生在人间一样。

taught them the noble Dharma the way the Lord Buddha would had he been born at this time into the world of men. The King thus spoke to all the princes and lords:

'Be steadfast in the Ten Principles of Kingship. Love thy lords, thy ministers, thy people. Love all equally. Never favor one over the other. How difficult it is to be born as a human being. For you who are born nobles, realize that this is a great virtue. Be always mindful of goodness and merit, and be fearful and ashamed of evil. When you make a judgement, do it with integrity in your mind and justice in your heart. If you maintain yourselves in this manner, you will be hailed by all, by devyata and men alike. Because of your past goodness and meritorious deeds, and because in times past you had discerned the virtues of the Triple Gem, namely, the Lord Buddha, the Dharma and the Holy Sangha, and also because you had before followed the righteous way that was taught by the ancient sages and shunned that which was evil, for all this then you are born noble in this lifetime, and may you be so in your lifetimes hereafter.

“We shall now speak first of the five evil deeds which you should all refrain from committing. Firstly, kill not any creature which possesses life and awareness, not even a single ant or termite. Though a man has committed such an atrocious crime, put him not to death; rather that you put him right by the Dharma. For it is indeed a grave sin to slay creatures possessed of life and awareness. Whosoever commits this evil will, after death, suffer a long and tortuous birth in hell. Passing from there, he will take on a human existence, to be born a wretched and grievous man who suffers constantly at the hands of other men. Time after time he will grieve over the loss of his loved ones, and he will find neither peace nor happiness. Such miseries will be his lot for hundreds and thousands of lifetimes. If he fears this not and commits further sin, the evilness will never come to an end, will never stop.

圣王对众国王、领主如此说，

“坚持王权的十项原则。爱你的领主、你的大臣、你的人民。平等地爱所有人。永远不要偏爱其中一个。生而为人是多么的困难。你们这些生来高贵的人，要知道这是一种伟大的美德。要时刻铭记善业与功德，对恶要畏惧与惭愧。当你做出判断的时候，心思要正直，内心要公正。如果你们以这种方式保持自己，你们将受到所有[众生]的欢迎，无论是天还是人。因为你们过去的善业与功德，因为在过去你们了知了佛陀、法和圣僧伽这三宝的善德，也因为你之前遵循了古代圣贤所教导的正道，避免罪恶之事，因为所有这一切，你们此生生来高贵，愿你们此后的有生之年同样如此。

“我们现在先说你们都不可犯下的五件恶行。首先，不要杀死任何有生命和意识的生物，乃至一只蚂蚁或白蚁。即使一个人犯下了如此残暴的罪行，也不要将他处死，而是用法来纠正他。因为杀死拥有生命和意识的生物确实是一种严重的罪恶。凡犯这罪的，死后必生于地狱忍受漫长且扭曲的痛苦。从那里离开，他将获得人身，生为一个不幸且痛苦之人，不断遭受别人的折磨。一次又一次，他会为失去亲人而悲伤，他既找不到安宁，也找不到幸福。这样的痛苦将是他百千生的命运。如果他不惧怕，并犯下更多的罪，恶运就永不结束，永不停止。

"Secondly, take not or cause not others to take, or let yourselves become covetous of, properties which belong not to you or have not been given to you. Whosoever takes the belongings of others without being given them, will suffer in hell for an interminable length of time. After that he will be born a human being whose life is so mean and lowly that no words can describe it. Even the least of wealth which comes into his possession will either be lost, stolen or taken, or consumed by fire or swept away by water. Thus he will live in dire poverty for a thousand lifetimes. If he is not fearful of this and commits further evil deeds, his sin will forever be unrelieved.

"Thirdly, avoid the sin of Paradarakarma, meaning to court another man's wife. This evilness you must not commit nor let yourselves be tempted in the least. Such an evil doer, after death, goes to the Hell of Simbalivana Lohasimbali. There grow the forests of red cotton trees with long sharp thorns of iron, all which are ablaze with an undying fire. Up and down those blazing trees, hell creatures are driven by the hell-guardians who stab at them and pierce them with their long spears. Once released from the Hell of Simbalivana, these evil doers will take on the existence of a Srasapedoen[20], a trans-sexual being, for a thousand lifetimes.

"Fourthly, say not things which are untrue. Never should you commit this evil. Whosoever tells an untruth will descend into hell after death. There the hell-guardians will heap upon him much suffering for an immeasurably long time. After that he will be born a human, grotesque in appearance and with a repulsive body odor. The clothing he does will always reek with foul smells. If he has also wronged other men, he can never escape their punishment. Thus he will suffer for a thousand lifetimes. If he fears not the suffering and tells further lies, the consequences of his sins will be with him without end.

[20] Srasapedoen (Khmer?): A trans-sexual whose sexual nature it is thought, undergoeschanges from male to female and back every fourteen days.

“第二，不可拿取，也不可使别人拿取，或使自己贪恋不属于你或未曾给你的财物。任何人拿走属于别人且未给予他们的东西，都会在地狱里受苦极为漫长的时间。从那以后，他将生为一个人，他的生活是如此穷困和卑微，没有语言可以形容。即使是他所获得的最小的财富，也会被遗失、偷走或拿走，或被火吞噬，或被水冲走。因此，他将在赤贫中活一千世。他若不惧怕，继续作恶，他的罪就永远不得减轻。

“第三，避免通奸（Paradarakarma）罪，意思是去追求他人的妻子。你们不可犯这种罪，也不可让自己受到诱惑。这样的恶人，死后，去了棉树林（Simbalivana） 铁树（Lohasimbali）地狱。那里生长着有锋利铁刺的红棉树林，所有这些都被不熄之火点燃。地狱有情被地狱狱卒驱赶着，在那些炽燃的树木上爬上爬下，他们用长矛刺穿它们。一旦从棉树林地狱中被释放出来，这些恶人将做变性人（Srasapedoen）一千世。

“第四，不要说不真实的话。你永远不应该做这种恶事。无论谁说假话，死后都会堕入地狱。在那里，地狱狱卒要施加许多痛苦在他身上，这持续极为漫长的时间。从那以后，他将生为人，容貌怪异，体味难闻。他的衣服总是散发着恶臭的气味。如果又不诚实地对待他人，他永远无法逃脱他们的惩罚。他将如此受苦一千世。如果他不惧怕痛苦，继续说谎，其恶业的果报将永无止境。

"Fifthly, never indulge yourselves in the habit of taking intoxicants. Whosoever indulges in drinking intoxicants will be bornin hell after death. There the hell-guardians will torture him for an extremely long time. Passing from there he will be born a demon for five hundred lives and then be born a mad dog for five hundred more. Or if he takes on a human existence, then he will be ugly of body and deranged of mind. If he fears not the evilness of this deed and takes it up again, then his sufferings will be without end.

“Such are the deeds which you should cease to commit any further. All that which I have taught you at this point is called the Panjasila, the Five Precepts. It befits you who are princes and lords to observe them well and impart this knowledge to your peers, and to the other noblemen, the ministers, vassals and commoners of your kingdom. This is so they also may become righteous and prosperous, both in their present lives and in their lives hereafter.

“Hear me, lords and princes! For those of your people who till the land and cultivate the field, when their crops are ripe and full, let true and honest men assess the worth of their yield. Let those good men divide the total yield into ten equal parts, taking but one part for the Crown and returning the other nine parts. If the crops fail to yield, take nothing at all. Give your warriors and fighting men each their portion of grain from the central granary, six times monthly. See to it that the amount given suffices for their needs, so they do not go hungry. If you should put your people to corvie, work them reasonably, never causing them undue hardship. Those who are elderly and aged should not be made to work. Leave them to their leisure.

“Furthermore, when levying taxes, it is well to follow the practice of past lords, which has been hailed by the elders as being fair and just. Never should you impose upon your people excessively, lest the lords who will ascend the throne in the years to come should take after us. The evil we have done will befall on them for the injustice we have done to this land.

“One further thing. If any of your people desire to trade for a living, but have not the money, and one should ever come to you who are his lord,

“第五，不要沉溺于服用麻醉品的习惯。任何沉溺于饮酒的人死后都会堕入地狱。在那里，地狱狱卒会折磨他极为漫长的时间。从那里离开，他将投生为阿苏罗五百世，然后投生为疯狗五百世。或者，如果他获得人身，那么他将身体丑陋且精神错乱。如果他不惧怕这种恶行，再次做的话，那么他的痛苦将永无止境。

“这样的行为你应该停止再做了。在这里，我所教给你们的一切名为五戒（Panjasila）。作为国王和领主的你们应该很好地观察它们，并将这一知识传授给你们的同僚，以及你们王国的其他贵族、大臣、封臣和平民。这样，他们在今生和来世，也必变得公正和富足。

“听我说，领主和国王们！对于那些耕作土地并种植田地的人来说，当他们的农作物成熟饱满时，让真正诚实的人评估它们的价值。让这些好人把总产量分成十等份，只取一份交给王国，其余九份还回去。如果庄稼歉收，就什么也不收。你们要每月六次把中央粮仓里的粮食分给你们的勇士和战士。要注意给他们的钱够他们使用，免得他们挨饿。如果你要安排你的人去采矿，就要合理地工作，不要给他们造成不必要的困难。那些上了年纪的老人不应该被强迫去工作。让他们休息。

“再者，在征收赋税时，最好按照往昔领主的做法，这被长老们誉为公平合理。你不可过分强逼子民，以免未来掌权的领主效仿我们。我们所造之恶，必因我们对这片土地所行的不公，而降临到他们身上。

“还有一件事。 如果你们子民中的任何一个人想以买卖为生，却没有资金，若有人找到作为他的领主的你，那么请从金库中提取他

then draw from the treasury the amount he needs and make him a loan. See to it that the loan, whether large or small, be noted for repayment. But never should you who are his lord make any gain from him. Let him pay back the amount loaned and not charge him any interest or fees.

Favor your wives, children, serving women, the elderly and the young. Give them some of your riches so that they can eat and live and adorn themselves and be contented. Lords and princes, begrude these people not your riches nor your wealth.

When sitting in audience with your attendants and your ministers, never be too liberal with your words, nor show too much of your pleasure. You should always be mindful of your station and ever reflect upon the right. If you sit in judgment over your people, be not in haste, rather consider the case thoroughly from beginning to end, then truly and justly pass judgment.

"Honor and attend on the monks, the brahmins and the court scholars who are well-versed in the Dharma. You should respectfully invite such monks, brahmins and scholars to sit in honored places, and then ask them to talk of the noble Dharma.

"Your vassals and your commoners, your subjects who do good deeds and serve you well, reward them as to their worth. Any prince or lord who ascends his throne and reigns in righteousness will cause his people to live in peace, secure and contented. By the grace and merit of that good lord, the riches and wealth of the land will become plentiful. The rain will fall in season and to the proper amount, neither too much nor too little. There will be rice in the fields and fish in the water and none will wither or die from lack of rain. The nights and the days and the months of the year will not deviate from their proper times and periods. Furthermore, the guardian devyata who protect the kingdom will watch over the land as if they are in awe of the righteous lord. However, if any lord reigns not in righteousness,

所需要的数额，并借给他一笔钱。请注意，贷款无论大小，都应注明还款期限。但是，你作为他的领主，永远都不应从他那里获得任何利益。让他偿还借出的钱款，而不向他收取任何利息或费用。

爱护你的妻子、孩子、侍女、老人和年轻人。把你的财富分给他们一些，使他们可以饱腹、可以生活、可以妆饰自己，并以此满足。领主和国王，不要吝惜你的财产或财物于这些子民。

和侍从、大臣坐在一起接受觐见时，言辞不要过于随便，也不要流露出太多的喜悦。你应时刻注意自己的地位，永远反思自己的公正。你若坐着审判你的子民、不可仓促，而要从头到尾仔细考虑，然后准确且正当地断案。

“尊敬并照顾精通法的沙门、婆罗门和宫廷学者。你应该恭敬地邀请这样的沙门、婆罗门和学者坐在尊贵的地方，然后请他们谈论崇高的法。

“你的封臣和平民，你的臣民，凡行善事服侍你的，都要按他们的价值给予回报。凡国王或领主登上王位，以公义统治的，必将使他的百姓安居乐业。由于那位善行领主的荣耀和功德，这片土地的财富和财物将变得丰富。雨水会适时适量而下，不多也不少。田里必有稻子，水中必有鱼，没有因少雨而枯死的。一年中的夜、日和月不会偏离它们固有的时间和周期。此外，护持王国的守护神会守护这片土地，仿佛他们也敬畏公正的领主。若有不以公义统治的领主，天界的天人会给季节带来灾难，这使得庄稼被干旱和降雨破坏。

the celestial deva will cause such calamity to the seasons that the cropswill be spoiled by drought and rainfall.

Moreover, the fruits and other produce of the land that normally have deliciously good flavors, will lose all the taste to the soil. Their stalks and stems will grow lean and unhealthy. Not even the sun and the wind or the rain and the moon or the stars will observe their proper courses, for the lord did not abide in the Dharma. The Devyata themselves abhor the unrighteous lord and loathe to lay their eyes on him. If any has to do so, he merely casts him a passing glace.

"So hear me, lords and princes all! As long as you shall have your lives to live, remember well all that I have taught and hasten to right yourselves by it. Then shall you be ever prosperous through out your lives now and hereafter. When you have done with serving your lives here, you shall be born into the six Realms of Heaven. If you ever come to take on human existence, you shall be born noble and blessed with grace and merit.'

Lest there be some men who variously say that when the Mahacakravartiraja King taught the Dharma to these lords and princes there was doubt as to whether those he taught were indeed greatly elated, or rather were not, and failed to abide by the noble Dharma and better themselves, we shall take up this argument. Some may say that even the Lord Buddha, who attained the Supreme Knowledge through the power of his exalted grace and merit and preached that Knowledge to mankind, was heeded by some only, for many did not. We say those men who earned much grace and merit followed the Lord Buddha and those who had not the merit followed him not. But why compare the Universal King to the Incomparable Enlightened One? Not all the princes and the lords rejoiced and were elated by the teachings of the Universal King. Some of them rejoiced in the teaching; some did not, and heeded not the teaching.

此外，这片土地上的水果和其他农产品通常都美味可口，但它将失去土壤的所有味道。它们的梗和茎会变得瘦削和不健康。就连日、风、雨、月、星，都不遵循其轨道，因为领主没有住于正法。天人自己厌恶不义的主，也不愿意看到他。若有天人必须这样做，他也只是给予其匆匆一瞥。

“所以请听我说，领主和国王们！只要你们还活着，就要牢记我所教导的一切，赶快以此来纠正自己。这样，你们现生和来世的生活将永远富足。当完成了在这里的生活，你们将投生于六欲天。如果有机会获得人身，你们将生来高贵，有荣誉和功德。”

恐怕有一些人会另做他说：当大转轮王教导这些领主和国王正法时，有他所教导的人是否真的非常高兴的疑惑，或者更确切地说，他们没有遵守圣法并改善自我，我们将讨论这个论点。有人可能会说，即使是通过崇高的荣耀和功德之力获得胜智并为人类宣说该智的佛陀，也仅有一些人听从，而许多人没有。我们说，那些获得许多荣耀和功德的人追随佛陀，而那些没有功德的人则不追随他。但是，为什么要把转轮王与无比的正自觉者相提并论呢？并非所有的国王和领主都为转轮王的教诫而欢欣鼓舞。有人因教诫而欢喜，有人则不喜，也不听从教诫。

CHAPTER 6
THE GRAND CONQUEST (CONTINUED)

The Mahacakravartiraja King preached the aforesaid victory Dharma called Jayavatasasana to the princes and lords of the Eastern Kingdom of Pubbavidehu. Afterwards he held a sumptious feast for all the lords, the ministers and the people, and bid them farewell. The Bejewelled Wheel then rose up into the air, followed by the Universal King and his retinue. They went eastwards towards the eastern wall of the Universe heading for the far shores of the Eastern Ocean.

The Bejewelled Wheel came down and approached the water. The turbulent ocean at once calmed as if in awe of the Wheel. Liken it to the Naga Lord who was smote and, being fearful of the punishment received, folded his proud head in complete surrender. Such was the ocean. Being in awe of the Precious Wheel, it dared not raise its waves. As the Wheel came nearer, the waters parted, forming a wide channel one yojana, or 8,000 wa, wide. On both sides the water rose up high like walls of green crystal. The Wheel descended almost to the ocean floor. There appeared through the mighty power of the Bejewelled Wheel, the seven kinds of rare gems called the Sattavidharatna[21] spread out the ocean bed. These gem rows arrayed themselves along both sides of a channel 8,000 wa wide and extending all the way to the far shore so making a passage along which the Universal King and his retinue could pass until they reached the wall of the Universe.

All who accompanied the King on his expedition that day saw and marvelled at the sight of so much treasure. They saw gold and silver jewelry, gems and precious stones. All picked and chose what pleased them. Some gathered treasure up by the handful and tucked it away in the folds of their garments. They all rejoiced and praised their King for the wonders that they had never even dreamt of seeing. All these marvellous happenings, they said, came to be by the grace and merit of him who was their lord.

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[21] The seven gems are: gold, silver, lapis lazue, crystal, agate, ruby and cornelian.

第六章

伟大的征服（续）

大转轮王向东胜身洲东部王国的国王和领主宣说了上述名为“胜利德教”（Jayavatasasana）的胜利法。后来，他为所有的领主、大臣和人民举行了一次盛大的宴会，并向他们道别。随后，镶有宝石之轮升至空中，转轮王和他的随从紧随其后。他们向东去向世界东壁，朝着东海的遥远海岸前进。

那只镶有宝石之轮降下，靠近了水面。汹涌的大海立刻平静下来，仿佛在敬畏轮宝。[可以]把它比作被击打的龙主，因为害怕受到惩罚，所以低下高傲的头，完全投降。这就是大海。它对那只宝轮感到敬畏，不敢扬起波浪。随着轮宝越来越近，海水分开，形成了一条宽达 1 由旬或 8000 瓦的水道。两边的水涨得很高，如绿色的水晶墙。轮宝几乎降到海底。以宝轮的大威力，名为“七宝”（Sattavidharatna[22]）的七种稀有宝石出现并铺满了海床。这些宝石排列在一条 8000 瓦宽的海峡两边，一直延伸到遥远的海岸，这样就形成了一条通道，转轮王王及其随从可以通过这条通道到达世界壁。

那天，陪同转轮王远征的人看到如此多的财宝，都感到惊奇。他们看到了金质和银质的珠宝、宝石和珍石。所有人都选择了他们喜欢的东西。有人将许多财宝聚敛起来，藏在自己的衣褶里。他们都很高兴，并以他们做梦也没想过会看到的奇迹而称赞转轮王。他们说，所有这些奇妙的事情都是由于其圣主的荣耀和功德而发生的。

[22] 七宝为：金、银、青宝石、水晶、玛瑙、红宝石、玉髓。

The Bejewelled Wheel led them on to the furthest side of the ocean at the foot of the eastern wall of the Universe. There the Cakravartiraja King performed the ritual of pouring scented water from a golden urn onto the ground, and proclaimed his sovereignty over the eastern lands and its people. Thus he secured the Eastern Kingdom. Then he turned back and crossed the ocean in the same manner that he came. His people came with him, some ahead of him and some behind. The Precious Wheel now followed last of all in order to keep the waters from flooding the path.

The ocean so loved the Precious Wheel that it wanted not that it go away. It was like a beautiful woman whose beloved hushand has returned home after a long absence and is soon to leave her side, and who will caress her husband with sweet loving words to tempt him to stay with her a little longer. Like such a woman, the ocean desired not the departure of the Beloved Wheel. Gently the water rolled in closely behind but never quite touching, as though reluctant to bid the Precious Wheel farewell. The Sattavidharatna and other gems and jewels came also, for they also loved the Bejewelled Wheel. They took their leave at the near shore. As the Bejewelled Wheel rose up into the air leaving the ocean behind, the waters came together and filled the channel returning the ocean to its former state.

The Mahaparamacakravartirajapavitra had thus conquered the Eastern Kingdom of Purvabavideha. The great Eastern Ocean and the eastern wall of the Universe beyond it had become the eastern extent of his realm and the left hand part of it. Then the King had the wish to conquer Jambudvipa,[23] the Kingdom across the ocean to the south where we live. The Bejewelled Wheel led him across the sky to our land. All happened as before. The princes and lords of Jambudvipa came each bearing tributes and paid their homage to the King, He taught them the Dharma called Jayavadasasana as he had done to the other lords and princes the previous time. Then he proceeded to the shores of the Southern Ocean. The waters parted making a way for him such as was described before, and the people with him picked and gathered jewels by the pocketful. Then they crossed over to the southern wall of the Universe. There the Mahacakravartiraja King poured the water from the golden urn and proclaimed his sovereignty

[23] The name of this continent as given in the old text now changes in spelling.

这个镶有宝石之轮把他们带到了世界东壁脚下的大海另一边。在那里，转轮王举行了从一个金瓮中倒入香水的仪式，并宣布了他对东部土地和人民的主权。因此，他获得了东方王国。然后，他转过身来，以与来时同样的方式渡过了大洋。他的人民和他同来，有在他前面的，有在他后面的。为了不让洪水淹没道路，宝轮现在行于其后。

大海如此喜爱这宝轮，以至于不想让它离去。这就像一个美丽的女人，她心爱的丈夫久别归来，又即将离她而去，她会用甜言蜜语爱抚她的丈夫，以诱使他和她多呆一会儿。就如同这样一个女人，大海并不希望心爱的轮宝离开。海水紧随其后轻柔地滚动，却并不触碰，好像不愿与这宝轮道别似的。七宝和其他宝石和珠宝也来了，因为它们同样喜爱镶有宝石之轮。它们在近岸告别。当这个镶有宝石之轮升至天空，把大海抛在身后之时，海水汇聚在一起，填满了通道，使大海恢复了原来的状态。

伟大最上的转轮圣王（Mahaparamacakravartirajapavitra）就这样征服了东方的东胜身洲王国。浩瀚的东海和它之外的世界东壁，已成为其王国的东部边境和左手部分。后来，转轮王有了征服瞻部洲（Jambudvipa[24]）的愿望，那是我们居住的南方大海彼岸的王国。镶有宝石之轮带着他穿过天空来到我们的土地上。一切都像以前一样发生。瞻部洲的国王和领主每人都带着贡品来朝拜转轮王，转轮王教导他们被称为“胜利德教”的法，就像他上次对其他国王和领主所做的一样。然后他前往南海的海岸。海水分开了，就像前面描述的那样，为他开辟了一条路，和他在一起的人们一袋袋地拣起珠宝。然后他们越过世界南壁。在那里，大转轮王从金瓮里倒出香水，宣布他对南方王国的人民和土地的主权。然后，他又像以前一样，从大海返回，海水在他和他的随行人员身后堵住了通道。

[24] 在旧文本中给出的这个大陆的名称现在在拼写上发生了变化。

over the people and the land of the Southern Kingdom. Then he returned through the ocean in the same manner as before, and the waters closedover the channel after him and his retinue.

The Mahacakravartiraja King had first subdued the Eastern Kingdom, and then the Southern Kingdom that is 10,000 yojana wide and named Jambudvipa. Now the King wished to conquer the Kingdom across the ocean to the west called Amaragoyani, also 1,000 yojana wide. So he went westward and secured that Kingdom. He taught all the princes and lords of that land as he had done in the first two Kingdoms, and then he crossed the ocean to the west wall of the Universe and performed the ritual of proclaiming the land and the people to be under his kingship.

Lastly the Universal King subdued the Northern Kingdom called Utarakurudvipa which is 8,000 yojana wide. All the princes and lords of the Kingdom came to pay him homage, and he taught them the Dharma for princes and lords. Afterwards he crossed the Northern Ocean to the north wall, and there he poured water from the golden urn and proclaimed his sovereignty over the land and the people there. Then he made his way back again through the ocean, and the waters came together as before.

Finally came the lords of the two thousand lands, all of their own accord, to pay tribute. The two thousand lands were the satellite states of the four main kingdoms, five hundred states to each kingdom. Thus it came to be that King held supremacy over the whole world. Together, all the wealth of all the lands and all the treasures under the four oceans, and everything else on which the sun and the moon could shine, belonged to him. So majestic was his empire, it was comparable to the Great Wheel and to Indra, the Lord of Tavatimsa Heaven, the Heaven of the Thirty-Three.

大转轮王首先征服了东方王国，然后征服了南方王国，这个名为瞻部洲的王国宽 10000 由旬。现在转轮王希望征服大海对岸名为西牛货洲的王国，它也是 1000 由旬宽。于是他向西去，获得了该国。他像他在前两个王国中所做的那样，教导了那片土地的所有国王和领主，然后他越过大海来到世界西壁，举行了一个仪式，宣布这片土地和人民都在他的王权之下。

最后，转轮王征服了名为北古卢洲的北方王国，这个王国宽 8000 由旬。王国里所有的国王和领主都来向他致敬，他教导他们正法。后来他越过北海，来到北壁，从金瓮里倒水，宣布他对那地和那里的人民拥有主权。然后他又穿过海洋返回，海水和以前一样汇合在一起。

最终，两千块陆地的领主们都自愿前来进贡。两千块陆地是四个主要王国的附属国，每个王国有五百小国。这样，国王统治了整个世界。所有土地的财富，四大海之下的财宝，还有日月所能照耀的一切，都归他所有。他的帝国如此雄伟，可与大轮（Great Wheel）和三十三天天主因陀罗相媲美

CHAPTER 7

THE UNIVERSAL KING'S GREAT POSSESIONS

Then it came to him to see, all at once, his great worldly possessions. As though divining the King's wish, the Bejewelled Wheel rose skyward. Its brilliant glow was like that of the moon and it lit up the sky. It seemed as if two suns had simultaneously risen from beyond Mount Sineru. The people beheld the glorious sight and believed they had seen a second sun. The Universal King and his same retinue were born up high by the mighty power of the Supreme Wheel, and their eyes beheld a spectacular view of the entire Universe. From where they were they saw Mount Sineru standing in the centre surrounded on all four sides by the Four Kingdoms, the Four Great Continents, and by 2,000 satellite lands, each separated by the waters of the Four Great Oceans. They all saw rivers great and small, streams, mountains and forests, large and small towns, villages, and countless little-known hamlets. There were lakes and ponds which abounded in lotus blooms of all kinds and colors. When the King had seen everything he desired to see, the Bejewelled Wheel led him down back to the city of his residence, in the land where we live now.

As they came to the gateway of the royal residence, the Precious Wheel remained aloft at a proper height, neither too far up or too low down. The Mahacakravartiraja King then commanded a magnificent pavilion be erected to enshrine the Wheel, so that the people could come to worship it with flowers and popped rice. The pavilion was of crystal, trimmed with the seven different kinds of gems. Its doors were gold-encrusted and studded with gems and jewels of great worth. There in the pavilion the Precious Wheel was enshrined.

第七章
转轮王的大财富

这时，他突然想到自己在世间的大财富。仿佛是领会了国王的愿望，那镶着宝石之轮升至空中。它的光芒就像月亮一样，照亮了天空。仿佛有两个太阳同时从须弥山升起。目睹了这辉煌的景象后，人们相信他们见到了第二个太阳。转轮王王和他的同伴们在至上之轮的大威力的驱使下上生于高处，他们的眼睛看到了整个宇宙的壮观景象。从其所处之地，他们看到须弥山矗立在中央，四周环绕着四个王国，四大部洲，和 2000 个附属小国，每一个都被四个大海之水隔开。他们都看到了大大小小的河流、小溪、山脉和森林、大大小小的城镇、村庄和无数鲜为人知的小村庄。那里有许多湖泊和池塘，里面盛开着各种各样颜色的莲花。国王看完了所有他想看的东西后，那个镶有宝石之轮就带着他回到他所居住的城市，也就是我们现在居住的地方。

当他们来到王宫的大门时，那只宝轮保持在适当的高度，既不太高也不太低。大转轮王于是下令建造一座宏伟的亭阁来尊奉轮宝，这样人们就可以用鲜花和米花来祭拜轮宝。亭阁是由水晶所成，镶有七种不同的宝石。它的门是镶金的，装饰着价值不菲的宝石和珠宝。亭阁里尊奉着宝轮。

It was here that people would come with flowers and popped rice to worship the Wheel.

Within the royal residence, no lamps or lights of any kind were now needed. The bright glow of the Bejewelled Wheel lit up all, so brilliantly that it made night seemed like day; yet it would darken for whoever wished for darkness. Thus ends this account of the Precious Wheel.

CHAPTER 8
THE NOBLEST OF ELEPHANTS

Then the lords and ministers ordered an elephant pavilion erected. It was splendid with roof and pillars covered with gold and silver, and decorated with gems of the seven kinds. Inside, the pavilion was smeared with aromatic pastes and perfumes. Upon the golden dais in the center of the hall they laid several layers of cloth. They stretched a length of fine ceiling linen embroidered with five gems and jewels above the dais. Then they hung curtains encrusted with the seven kinds of gems which sparkled like stars as the curtains swayed. All the linen and cloth put in that pavilion was perfumed and scented with aromatic pastes and scents. Everywhere they scattered all kinds of beautiful, fragrant flowers. More flowers were strung in garlands and hung in clusters all over the interior of the pavilion. The seven kinds of gems and the jewels that trimmed and decorated the hall sparkled in colored lights of blue-green, white, red and yellow. Thus were the drapes and hangings used there in bright, lovely colors. How magnificent it all was! It was more like the celestial abodes of the devyata.

When the pavilion was complete, the lords and ministers reported to the Universal King and begged him to contemplate on the most noble of all the elephants which should become the King's Own. The Mahacakravartiraja King then performed the rites of alms-giving and observed the precepts of virtuous conduct for seven days. He meditated upon his past good deeds and his merits. Then he contemplated the coming of the Noblest of Elephants.

在这里，人们会带着鲜花和米花来祭拜轮宝。

在王宫内，现在不需要任何灯或光。镶有宝石之轮发出的亮光照亮了一切，如此灿烂，使黑夜仿佛白昼；然而，无论谁想要黑暗，它都会变暗。这宝轮的故事就这样结束了。

第八章
最高贵的大象

随后，领主和大臣们下令修建一座象阁。阁顶和柱子都是用金银包裹的，并以七宝装饰。阁内抹满了芳香的膏药和香水。他们在大厅中央的金台上铺了好几层布。他们把一段绣有五颗宝石的细亚麻布拉直并铺在高台上；然后，挂上了镶有七宝的窗帘，随着窗帘的晃动，这些宝石像星星一样闪闪发光。放于阁内的细麻布和布，都被用香膏和香料薰染。他们到处散布美丽芬芳的花朵。更多的花被串成花环，一簇簇地挂在阁内。七宝和装饰大厅的珠宝在蓝绿色、白色、红色和黄色的彩灯中闪闪发光。于该处使用的窗帘和帷幔是就是如此用的，其色彩明亮、可爱。这一切多么壮观啊！它更像是天人的天界住所。

当馆阁建成后，领主和大臣们向转轮王报告，并请求他考虑所有大象中最高贵的一只应被转轮王所拥有。大转轮王随后举行了布施仪式，并遵守了具德行之戒七日。他省思着自己过去的善行和功德。然后他期待着最高贵之象的到来。

Of all the families of the great and noble elephant, the Chaddanta "six-tusked" and Uposatha (sabbath-keeping) families are unsurpassed in their strength and beauty. They are both white of color, like the glow of the moon in its full glory. The soles of their feet are rosy like the sun at first dawning. Their feet bear the nine marks of beauty, and are as perfect as if sculpt by artists. Their trunks are as red as the red lotus bloom. They move swiftly through the sky like an Arahanta possessed of supernatural powers. Those noble elephants are as magnificent as silver mountains lightly blushed with hingula rouge by the Lord Vishnukarma.

By the grace and merit of the Mahacakravartiraja King, The most noble of the elephants, and the finest, came to his city of its own accord. Swiftly it moved across the sky, so like the golden bird of heaven, the royal goose named Dharmaraja. The Most Noble of Elephants then entered the beautiful golden pavilion and stepped upon to the golden dais on which the several layers of cloth had been spreaded.

The lords and ministers then went to the Universal King and prostrated themselves before him. They related the arrival of the beautiful white elephant in the pavilion and invited him to look at it. The Mahacakravartiraja King then went to the elephant pavilion and saw how beautiful and majestic the creature was. His heart was filled with love and joy. He stretched out his hand and gently stroked the Precious Elephant. The Elephant gracefully bowed its head until its tusks touched the ground meaning to pay the King obeisance. The Universal King then commanded it be dressed with fineries and trap-pings of great worth, ornaments of gold and silver, and gems and jewels and priceless fab rice and cloth. Then the King mounted the Precious Elephant and wished it to take him up into the sky and circle the extent of his empire. The Noble Elephant bore him up swiftly into the sky like the golden bird of heaven, the Dharmaraja, Lord of all the hamsa. The army and the entourage of followers followed the King as they had done before on the expeditions they had with him the Bejewelled Wheel.

在所有伟大而高贵的大象家族中，“六牙”（Chaddanta）和伍波思特（Uposatha）家族在力量和美貌上无与伦比。他们都是白色的，就像月亮在其满月时所散发的光芒。他们的脚底是玫瑰色的，就像黎明时的太阳。它们的脚上有九块美丽的印记，就如艺术家们雕刻的一样完美。它们的象鼻如红莲一般红。它们像一位拥有神通力的阿拉汉一样在天空中快速移动。这些高贵的大象像被一切造者主（Lord Vishnukarma，Vissakamma）轻轻地涂上了新古拉（hingula）红的银山一样壮丽。

由于大转轮王的荣耀和功德，最高贵和最优秀的大象自愿来到了他的城市。它迅速地飞过天空，就像天上的金鸟——一只名为“法王”（Dharmaraja）的皇家鹅。最高贵的大象进入了美丽的金阁，踏上了铺着几层布的金台。

然后，领主和大臣们走到转轮王面前向他跪拜。他们讲述了美丽的白象来到馆阁里，并邀请他去观看。大转轮王随后来到大象阁，看到了这种生物是多么美丽和威严。他的心充满了慈爱和喜悦。他伸出手，轻轻地抚摸着那只珍贵的大象。大象优雅地低下头，直到它的象牙触地，这意味着向转轮王致敬。然后，转轮王命令给它穿上价值不菲的华丽服饰、金银饰品、宝石和无价妙米和布料。然后转轮王骑上那只宝象，希望它能带着他飞上天空，绕着他的王国转一圈。高贵的大象把他像天上的金鸟——所有的天鹅之主“法王”一样，迅速地升至天空。军队和跟随的随从就像他们上次同他一起随着镶有宝石之轮远征时一样跟着国王。

How glorious the Cakravarti King seemed amidst his host of retinue; how like the Lord Indra mounted on Aiyaravana elephant surrounded by the devyata. The King and his retinue circled Mount Sumeruraj and followed the wall of the Universe around in a full circle. So swiftly did they go that the King returned to the city of his residence before the time for taking his first meal. Thus concludes the account of the Precious Elephant.

CHAPTER 9

THE PRECIOUS HORSE

When all the princes, lords and courtiers had together decorated a gracious stable similar to the Noblest Elephant's pavilion, they informed the Universal King of Their accomplishment and asked him to contemplate on the Precious Horse that would appear due to the great merit of the Emperor. The Cakravartiraja then gave alms and observed the eight precepts. He meditated on the merit he had acquired and the good deeds that he had performed in the past, and then he focussed his thoughts on the greatest of all horses.

There then appeared in this land the Precious Horse by the name of Valahaka, the best, the fastest, and the king of all horses. He was born in the Sindhava (Sindhu) family. His skin was cloudy; a white, smoky color with bands of green like lightning bolts across his body. His four feet and his forehead were crimson, like liquid sticlac. His body was so stunningly strong it was as if it were sculptured by a very skilful artisan. His back was as smooth and white as the shining moon. His head was black, as black as a crow's neck, as brilliant as a sapphire. His mane was soft and white, as fresh and light as grass stalks delicately arranged. This Precious Horse

could travel in the air as do the powerful siddhi ascetics.

转轮王在他的随从队伍中显得多么荣耀；多么像天主因陀罗骑在被天人所包围的圣鸣（Aiyaravana, Ariyaravana？）象上。转轮王和他的随从环绕着须弥山，沿着世界壁绕了一整圈。他们走得很快，国王在吃早饭之前就回到了他的住处。这就是对宝象的描述。

第九章
宝马

当所有的国王、领主和大臣们一起装饰了一个类似于最高贵的象阁的豪华马厩时，他们把其成就告诉了转轮王，并请他考虑一下由于皇帝的大功德而出现的那匹宝马。转轮王随后布施，持守八戒。他省思着他所获得的功德和过去所做的善行，然后将其心专注于最伟大的马上。

随后，在这片土地上出现了一匹名为雷云（Valahaka）的宝马，它是最好的，最快的，是马中之王。它出生于信度马（Sindhava）族。他的皮肤被云所覆盖的；一种白的、烟雾色的颜色并有绿色的条纹像闪电一样划过他的身体。它的四蹄和前额都是深红色的，像液体胶一样。它的身体非常强壮，仿佛是由一位技艺高超的工匠雕刻的。他的背像明月一样光滑洁白。他的头是黑色的，黑得像乌鸦的脖子，亮得像蓝宝石。他的鬃毛柔软而洁白，像精心排列的草茎一样清新而又轻盈。这匹宝马可以像强大的悉地（siddhi）修行者一样在空中飞行。

By the power of the Emperor's merit and might, the Precious Horse soared through the air glowing like a white misty cloud behind a faint rainbow. It came of its own accord and stayed in the golden stable decorated with the seven kinds of precious gems. All the princes, lords and courtiers then joined in informing the Emperor of the Precious Horse's arrival, and he ordered the decoration of the Precious Horse with all the ornaments, including small bells and strings of gold bell, and other decorative ornaments for tail, face and saddle. As for his four hooves, strings of gold bells were attached to them too. His ears were banded with crystal rings. Around his neck hung a gold necklace as bright as lightning. On his forehead was placed a flat gold pendant. These decorative ornaments were beautifully made from the seven noble gems and they sparkled more than the full moon.

When all the decoration was completed, they led the Perfect Horse to the Emperor. Then the Great Cakravarti King mounted the Perfect Horse and was taken with his entourage up into the sky. They traveled around the wall of the Universe just as with the Noblest Elephant and the Bejewelled Wheel. Then they returned with no time lost just in time for a late morning meal. Thus ends the account of the Precious Horse.

CHAPTER 10
THE MARVELOUS GEM

All the princes and lords and the astrologers of the court advised the King as follows :“Your Highness, the attainments of your merit are not yet complete. Graciously contemplate the Marvelous Gem which will adorn your body due to your great merit." The Emperor gave alms and observed the eight precepts of moral conduct, and recollected all his good deeds and the Dharma that he had under-stood. He then contemplated the Gem that had always been a royal possession of the Universal Emperors of the past.

凭借皇帝的功德和威力，这匹宝马在空中翱翔，宛如一朵白云在一道朦胧的彩虹后面闪闪发光。它是自己来的，住在饰有七宝的金马厩里。于是，所有的国王、领主和大臣都一起告知了皇帝这匹宝马的到来，他下令用所有的饰品装饰这匹宝马，包括小铃铛、金铃串，以及马尾、马脸和马鞍上的其他装饰品。至于它的四蹄，上面也系着一串串金铃。它的耳朵上戴着水晶戒指。他脖子上挂着一条金项链，闪闪发光。它的额头上放着一个扁平的金挂饰。这些饰品是由七种珍贵的宝石制成的，比满月还要闪亮。

当所有的装饰完成后，他们把完美的骏马带到皇帝面前。然后伟大的转轮王骑上完美的骏马，和他的随从一起被带上了天空。他们像骑着最高贵的大象和镶有宝石之轮一样，绕着世界壁旅行。然后，他们很快就回来了，正好赶上吃早饭。关于这匹骏马的故事到此结束。

第十章
神奇的宝石

朝廷的国王、大臣和占星家都对转轮王说："陛下，您的功德还未完成。慈爱地省思那颗因您的功德而装饰您身体的神奇宝石。"皇帝布施，持守具德的八戒，回忆起他所有的善行和他所遵循的正法。然后，他省思了这颗宝石，这颗宝石一直是历代转轮圣王的皇家财富。

There is one Gem, four cubits long, and as round as the hub of a large cart wheel. At opposite ends of the Gem there are two golden lotus flowers, one at each end, hung with strings of pearls joined to a large pearl inside each golden lotus. The pearls look translucent white amidst the golden lotus leaves. This Gem is the king of all gems, of 84,000 different groups in all. Some are as big as melons, some as big as sugar palm nuts, some as big as the bael fruit, some as big as lemons, some as big as mangoes, some as big as the emblica fruit, and some as big as Indian licorice. They also come in different shapes and glowing colors: long, round and rectangular; red, white, blue-green, pastel, crimson, tinted, yellow, and rainbow-colored. All these gems would attend upon the Supreme Gem just as the king of the hamsa named Lord Maddaraja has an entourage of 84,000 geese.

The Marvelous Gem, along with its entourage of the gems described, is located in the distant Pipulaparvata Mountain. By the power of the Universal Emperor's merit, the Precious Gem refrained from remaining in its native lodging, but soared up through the air followed by its entourage of 84,000 gems. The sky sparkled and shone with all these gems. Whenever there exists a Mahacakravartiraja, the Gem would appear and challenge the shining rays of the Moon. When the Emperor dies, the Gem returns to the Vipula Mountain and as long as there is no new Emperor it will remain there and never shine its light in competition with the Moon. When a great Cakravarti King is born and he meditates on the Gem, then it shines once more, competing with the Moon even on full moon nights.

The Marvelous Gem came to the Emperor's palace surrounded on four sides by its entourage of gems against the sky. Their shine and sparkle were as the stars which encircle the full moon. The Gem Lord and its retinue

有一块宝石，长四肘，圆如大车轮的轮毂。宝石的两端各有两朵金莲，一边一朵，上面挂着一串珍珠，每朵金莲里面都有一颗大珍珠。在金色的荷叶中，珍珠呈现出半透明的白色。这颗宝石是所有 84000 组不同种类的宝石之王。有的大如瓜，有的大如糖棕榈仁，有的大如贝尔果，有的大如柠檬，有的大如芒果，有的大如冬青果，有的大如印度甘草。它们也有不同的形状和光色：长的，圆形和长方形的；红色，白色，蓝绿色，粉彩，深红色，有色，黄色和彩虹色。所有这些宝石都会出现在至上的宝石上，就像名叫征服王主的鹅（hamsa）王有 84000 只鹅随从一样。

这颗神奇的宝石，连同所描述的随行宝石，位于遥远的比部拉巴瓦塔（Pipulaparvata）山。凭借转轮圣王的功德，这颗珍贵的宝石没有留在它原来的住所里，而是在 84000 颗随行宝石的跟随下，飞升至天空。这些宝石使天空闪闪发光。每当有大转轮王住世时，宝石就会出现并挑战月亮的光辉。当皇帝死后，宝石会回到广大（Vipula）山，只要没有新皇帝，它就会留在那里，永远不会发出光芒与月亮争辉。当一个伟大的转轮王出世，他省思宝石，然后宝石将再次闪耀，甚至在月圆之夜与月亮争辉。

这颗神奇的宝石来到皇帝的宫殿，四面被与天空争辉的随行宝石环绕。它们的光明及闪耀就如同环绕圆月的星星。宝石之主及其随从

attended on the Universal Emperor. Wanting to test the Gem's power, the Emperor ordered a stick of wood 16 cubits long be covered with gold and brought to him. He also had a golden net-bag made. Then the Precious Gem was placed in the golden net-bag and tied closed with a golden string. The bag was hung at the end of the golden rod and carried by a man who led the way. By the power of the Gem, wherever it was taken there was a bright shining light, no matter how dark it was: whether it was the darkness of a moonless night, or a deep forest, or prior to a rainstorm, or even the pitch darkness of midnight. None of the four darknesses can compete with the power of the Marvelous Gem. All give way to its sparkling light.

The Emperor went forth with his attendants, and everywhere they went there was light, as if it were daytime. Activities which are usually carried out in the daytime could now be carried on into the night. Farmers working in the field; people buying and selling things; wood-cutters cutting woods, they could now work at night as a result of the power of the Marvelous Gem which appeared due to the merit of the Emperor who reigned in justice and peace. The people were thus as happy and gay as the devyata in heaven.

Here ends this brief encounter with the Maniratna, the Precious Gem.

侍奉转轮圣王。为了测试宝石的威力，皇帝下令将一根长 16 腕尺长并包着黄金的的木棒拿给他。他还做了一个黄金网袋。然后，这颗珍贵的宝石被放在黄金网袋里，用一根金绳系上。袋子挂在金棍的一端，由一个带路的人拿着。由于这颗宝石的力量，无论它被带到哪里，无论它是多么黑暗:无论是无月之夜的黑暗，还是森林深处的黑暗，或是暴风雨之前的黑暗，甚至是午夜的漆黑。四种黑暗中没有一种能与这颗神奇宝石的力量相匹敌。所有的一切都让位于它闪亮的光芒。

皇帝带着他的侍从们出去了，他们走到哪里都有亮光，就像在白天一样。通常在白天进行的活动现在可以进行到晚上了。农民在田里劳作；人们买卖货品；伐木工人在伐木，由于正义和平的皇帝的功德，这颗神奇的宝石具有大威力，他们现在可以在晚上工作了。因此，人们就像天界的天人一样快乐和愉悦。

与珠宝（Maniratna）——珍贵宝石的短暂邂逅到此结束。

CHAPTER 11
THE PERFECT WOMAN

Due to the great merit of the Universal Emperor, there would be born in the Kingdom of Madda, a Perfect Woman who had performed good deeds in the past. Born in a family of kings, she would become the Queen of the Great Cakravarti King. If no such precious woman is born in our continent, then, by the power of the Emperor, a Precious Woman from the Utarakuru Continent would be drawn to him. She comes bringing clothing adorned with the seven kinds of precious gems; and she travels through the air like an angel and prostrates herself before the Universal Emperor. The Blessed Woman is neither tall nor short, but of the perfect height. She is dear and precious to everyone, and has a complexion so clear and smooth it is as if her skin had never been touched by even a single speck of dust, like a lotus flower touched by beads of water.

She is endowed with all of the good qualities pleasing to everyone on earth. However, she should not be compared with the angels in the Heaven of the Thirty-Three for she lacks their radiant glow. The angels in the Palace of Indra have a radiant glow to their bodies that shines afar. By her own merit, the Precious Woman sends out radiant glow from her body as far as 10 cubits. No matter how dark it is around her, there is no need for a candle.

Her face ís flawless and glowingly beautiful. Her skin is as soft as cotton which has been fluffed a hundred times and moistened in the clear oil from the joint of a yak. When the Emperor's body is cool, or cold, her body will be warm; when his body is hot, hers will be cool. Her body has a divine scent like that from sandal wood and aloes ground and mixed with the four kinds of fragrant essence. Whenever she speaks or laughs, her breath is scented, like blooming lotuses of the Nilupala and Cankalani kinds.

第十一章

完美的女人

由于转轮圣王的大功德，在征服（Madda）王国将诞生一位往昔曾造善行的完美女人。她生于王家，将成为大转轮王的王后。如果我们的大陆上没有这样的女宝出生，那么，以皇帝的威力，一个来自北古卢洲的女宝就会被他吸引。她带着以七宝装饰的衣服来了；她像天人一样在空中飞来，俯伏在转轮圣王面前。圣女既不高也不矮，而是完美的高度。她对每个人来说都是那么的可爱和珍贵，她的肤色是如此的明澈和光滑，就好像她的皮肤从来没有被哪怕一点灰尘沾染过，就像一朵被水珠碰过的莲花。

她被赋予了世上所有人都喜欢的优良品质。然而，她不应该与三十三天的天人相比，因为她缺少他们的光辉。因陀罗宫殿里的天人们身体散发着光芒，照耀四方。以她自己的功德，这位女宝身体散发出高达 10 肘的光芒。无论她的周围有多么黑暗，都无需蜡烛。

她的脸完美无瑕，光彩照人。她的皮肤像蓬松了一百次并被牦牛关节里清亮的油脂所滋润的棉花一样柔软。皇帝的身体凉了，或者冷了，她的身体就热了；他的身体热了，她的身体就变凉了。她的身上散发着檀香木、沉香土及四种香油混合而成的异香。每当她说话或笑的时候，她的呼吸都带有香味，就像盛开的尼卢巴拉（Nilupala）和旃咖拉尼（Cankalani）类莲花。

When the Great Cakravarti King comes to see her, she never waits for him to approach her but moves forward to greet him. Seated on a golden pillow below him, she will fan him and pleasingly massage his feet and his hands. She never lies on the royal bed before the Emperor does, nor does she ever leave it after him. Before she does anything, she will inform her husband first and when given permission, she will then proceed. Never has she ever disobeyed her husband. Whatever she does or say, it is intended to please her husband. Only a Cakravarti King, and no other man, can be the husband of the Perfect Woman. She never acts disloyally to the Emperor.

Here ends this brief account of the Perfect Woman.

CHAPTER 12
THE PRECIOUS CHAMBERLAIN

The astrologers and mentors of the Court spoke to the Universal King as follows: “Our Lord, as Mahacakravartiraja, you have not yet attained all possible attributes." The Emperor gave alms and observed the precepts. Then, he contemplated on a treasurer who would come to be his Court Chamberlain.

There was a millionaire who was a descendant of a very rich and highly-acclaimed family. As Chamberlain, he could unfailingly perform his tasks and please the Emperor. Whatever the Emperor desired, he could provide. He became the Emperor's Precious Chamberlain. Due to the merit of the Emperor and his good conduct, the Precious Chamberlain seemed to possess divine eyes and ears, like the devyata in heaven. All the valuables there are on this earth, even those16yojana deep beneath the soil, or even

当大转轮王来看她时，她从不等他靠近她，而是向前走去迎接他。坐在他下面的金色枕头上，她会为他扇扇子，愉快地按摩他的脚和手。她从不在皇帝[休息]之前躺在皇宫的床上，也从不在皇帝[起来]之后离开。在做任何事之前，她会先通知她的丈夫，得到允许后，她会继续进行。她从未违抗过她丈夫。无论她做什么或说什么，都是为了取悦她的丈夫。只有转轮王，而不是其他男人，才能成为完美女人的丈夫。她从不对皇帝不忠。

对完美女人的简要描述到此结束。

第十二章

尊贵的管家

宫廷的占星家和顾问对转轮王说：“我们的圣主，作为大转轮王，你还没有获得所有可能的特质。”皇帝布施并持守戒律。然后，他省思一个将成为其宫廷管家的财务主管。

有一位百万富翁，他是一个非常富有、享有盛誉之家的后裔。作为管家，他可以不折不扣地完成他的任务，取悦皇帝。无论皇帝想要什么，他都能提供。他成了皇帝的管家宝。由于皇帝的功德和良善行，这位管家宝似乎拥有天眼和天耳，就像天界的天人。世界上所有的贵重物品，即使是那些深埋在地下的东西，甚至是那些在深海中的东西，都能被非凡的司库清晰地看到。当他想要任何贵重物品时，这些贵重物品会瞬间出现。无论他希望它们采取什么样的装饰形式，它们都会采取这种形式。

those in the deep ocean, are clearly seen by the Divine Treasurer. When he desires any valuables, such valuables will instantaneously appear. Whatever decorative form he desires them to take, they will take that form.

The Precious Chamberlain informed the Universal Emperor as follows: "Gracious Sovereign, may you reign with peace and happiness, and never with worry or woe. If you wish for valuable possessions, you may obtain them solely from me. I will provide you with all that I obtain. If you wish to reward any of your attendants, I will furnish you with the gifts and prizes so that you can fully carryout your wish. Please think not of how much you want to give, but simply give as you so desire."

The Divine Treasurer had simply to contemplate on what he wanted and the Royal Treasure Hall would have it adorned with the seven kinds of noble gems. The Divine Treasurer said to the Emperor, “My dear Lord, from now onward, l will furnish you abundantly with the seven kinds of precious gems. So, please do not hesitate to make alms offerings of them.”

The Great Cakravarti King, wishing to test the Precious Chamberlain's powers and might, ordered the royal barges decorated with the seven precious gems, and gold and silver thrones placed there on

这位管家宝以如下之语告知转轮圣王:“仁慈的君主，愿您的统治安宁幸福，永远不会有烦恼和痛苦。如果您想得到贵重的东西，你可以只从我这里得到。我会把我所得到的一切都提供给您。如果您想奖励您的随从，我可以给您礼物和奖品，这样您就可以完全实现你的愿望。请不要想您想要付出多少，只要按您的愿望去给予。”

非凡的司库只要考虑一下他想要什么，皇家宝库就会用七种珍贵的宝石装饰它。非凡的司库对皇帝说:“我亲爱的圣主，从现在起，我要大量地向您提供这七宝。所以，请不要犹豫，把它们布施出去吧。”

大转轮王想考验一下这位管家宝的威力和能力，下令将这七宝装饰在皇家的船舶上，并把同样的七种珍贵宝石装饰在金的和银的

adorned with the same seven noble gems. Then the Universal Emperor, seated on a throne, rode one of the barges down to the sea and out into the middle of the ocean. They were followed by 84,000vessels. There were gold and silver barges and junks rejoicing with Naga Kings. The Emperor said to the Precious Treasurer, “My Excellent Chamberlain, I wish to obtain the seven precious gems that are at this moment here in the middle of the ocean. The Precious Treasurer accepted to comply with the Emperor's request saying, "I will provide you with them immediately, my Lord.”

He looked down onto the ocean floor and there arose from the waters pots and jars filled with gems and other valuables. They could be seen everywhere covering the ocean. He then presented them10 the Emperor, who distributed them among his followers. The Precious Chamberlain of the Great Cakravarti King was thus proven to possess the said invaluable powers.

Thus briefly is this account of the Precious Chamberlain.

CHAPTER 13

THE EXCELLENT GENERAL

The Universal Emperor has 1,00 sons who are not only graciously handsome, but are also highly-educated and well-trained in military discipline. The eldest son was the best of all. Due to the great merit performed by the Emperor in his previous lives, this Beloved Son had the power to read and understand other people's minds, knowing whether they be good or bad in nature. Even though someone be 12 yojana away, he

宝座上。然后，转轮圣王坐在宝座上，乘坐其中一艘船去到大海，然后进入大海中央。紧随其后的是 84000 艘船。那里有金、银的船舶和帆船，并与龙王一起欢庆。皇帝对宝贵的司库说:“我杰出的管家，我想得到现在就在大海中央的那七宝。这位宝贵的司库答应了皇帝的请求，说:“我马上就给您送来，我主。”

他朝海底望去，只见装满宝石和其他贵重物品的罐子从水中冒出来。它们在大海中随处可见。然后他把它们呈献给皇帝，皇帝把它们分发给他的部下。大转轮王的管家宝因此被证明拥有上述无价的力量。

这是对这位管家宝的简要叙述。

第十三章

杰出的将军

转轮圣王有一千个儿子，他们不仅英俊潇洒，而且受过良好的教育和军事训练。长子是所有儿子中最优秀的。由于皇帝前世所做的大功德，这位爱子有能力读懂别人的思想，知道他们的本性是好是坏。即使有在 12 由旬外，他仍然可以读懂他们的心思。

could still read their mind. The Beloved Son said to the Universal Emperor, "My dear father, from now on, may you be rid of all worrisome official business and responsibilities, and may you live in peace and happiness. All of us are eager to see to it that all the affairs of government be properly and justly administered." Henceforth the Emperor was no longer burdened with affairs of state since he had his Precious Son acting in his place.

CHAPTER 14
THE DEATH OF A UNIVERSAL KING

Hence, the Great Cakravarti King was fully adorned with Seven Precious Attributes of the Universal Emperor.

The Universal Emperor is the lord and master of all the people in the four continents and in the 1 ,000 other lands of this Universe. He always observes the Dasavidharajadharma, the Ten Royal Principles of Kingship. Whoever believes and obeys his teachings will be reborn in heaven after death. The Universal Emperor does not speak to those who are evil and sinful. As long as the Emperor still lives, the Supreme Wheel will also remain with him. But when he dies, the Wheel will return to the ocean bed. The other six of the Seven Precious Treasures will also depart. The Supreme Wheel will leave on the following occasions: seven days before the death of a Great Cakravarti King: seven days before the Universal Emperor is ordained; and seven days before the birth of an Enlightened One. On these occasions, the Supreme Wheel will leave for the ocean bed

爱子对转轮圣王说:“我亲爱的父亲，从现在开始，愿您摆脱一切令人担忧的公务和责任，愿您生活在和平与幸福之中。我们大家都渴望确保国家的一切事务得到适当和公正的管理。”从此，有了自己的爱子，皇帝就不必再为国事操心了。

十四章

转轮王之死

因此，大转轮王被饰以转轮圣王的七种宝贵特质。

转轮圣王是四大部洲和世界其他 1000 多个国家所有人民的主宰和主人。他总是遵守十王法（Dasavidharajadharma）——王权的十大高贵原则。凡相信并遵守他的教导之人，死后必重生于天界。转轮圣王不与邪恶和罪恶之人说话。只要皇帝还活着，至上之轮也会一直伴随着他。但当他死后，轮子会回到海底。七种宝物中的另外六种也将离开。至上之轮将在以下情况下离开：一位大转轮王去世前 7 天；转轮圣王被任命前 7 天；正自觉者诞生前 7 天。在这种情

as before. When there is born a Cakravarti King, the Supreme Wheel will come to him as before.

When the Supreme Wheel, which is the king of all gems, leaves the Universal Emperor, the Perfect Elephant, whether of the Uposatha or Chaddanta families or of any other family, will return to its original place. The Precious Horse will also return to his Vulahaka family. All 84,000 kinds of gems which are the Marvelous Gem's entourage will then return to Vipula Mountain. As for the Perfect Women, if she comes from Utarakuru Continent, she will there return. If she is born in our land, then she will lose her radiant low and live as any ordinary woman. As for the Precious Chamberlain, his eyes will no longer see as far, nor will he be able to wish for anything as before, The Beloved son, will no longer be as efficient or as well-informed as before. There are cases where the Beloved Son has done great merit in the past and, therefore, becomes the Universal Emperor himself in the place of his father. If that is the case, he also will be as well aware of the importance of merit and the noble Dharma as his father was.

CHAPTER 15

THE FUNERAL RITES FOR A UNIVERSAL KING

When the Cakravarti King dies, his body is first daubed with perfumed cream and sandalwood paste, and then wrapped in a fine, thin, white fabric. This is covered with a layer of 'delicate cotton, fluffed one hundred times. These layers of wrapping and stuffing are1,000 in number : 500 layers of cloth and 500 layers of cotton. The body will be bathed in perfume that has been extracted a hundred timesand then put in a golden

况下，至上之轮会像以前一样回到海床。当有一位转轮王诞生时，至上之轮会像以前一样来到他身边。

当宝中之王的至上之轮离开转轮圣王，无论是伍波思特（Uposatha）或六牙（Chaddanta）家族或任何其他家族的完美大象，将回到它原来的地方。这匹宝马也将回到他的雷云（Vulahaka）家族。作为神奇宝石随从的所有 84000 种宝石，将返回广大（Vipula）山。至于完美的女人，如果来自北古卢洲，她会回去。如果她出生在我们的土地上，那么她就会失去光彩，像普通女人一样生活。至于那位管家宝，他的眼睛再也看不远了，他也不能像以前那样奢望什么了，爱子也不再像以前那样有效率、有见识了。在有些情况下，爱子在过去做了大功德，因此，他自己代替父亲成为了转轮圣王。如果是这样的话，他也会像他父亲一样深知功德和崇高的正法的重要性。

十四章

转轮王的葬礼

当转轮王死后，他的身体首先被涂上芳香的奶油和檀香膏，然后裹上一层细而薄的白布。上面覆盖着一层柔软的棉花，被蓬松了一百次。这些包装和填充物有 1000 层:500 层布和 500 层棉。遗体将沐浴在提炼了一百次的香水中，然后放入一个金瓮中，瓮上装饰着精致的黑色图案。

urn embellished with delicately-drawnblack designs.

The cremation takes place on a pile of sandalwood and five kinds of aloes wood. The people proffer flowers and popped rice to the pyre. After the cremation, the relics are gathered and stored in a cetiya memorial erected at the junction of roads in the center of the city so that people can pay their respects and worship.

All who pay their respects to this cetiya memorial will be reborn in heaven just as those who worship a Pacceka Buddha maybe granted the Three Kinds of treasures : of man, of heaven and of Nibbana. Those who worship the Mahacakravarti King will be furnished with two kinds of treasure, that of man and that of heaven, but not of Nibbana since even the Universal Emperor is a worldling.

Even though the blessed Great Cakravarti King has subdued all four parts of the world, he is still a mortal and is impermanent for he still wanders in the clycle of birth and rebirth. Whenever he reaches Enlightenment, only then will he be relieved from suffering these worldly cycles.

Here ends the description of the Great Cakravarti King.

PART FOUR : HISTORICAL PERSONAGES

CHAPTER 1
KING ASOKA THE GREAT

There have been as told, several Cakravarti Kings. One was King Dharmasoka who reigned over a great city called Pataliputra. When he ascended the throne, the Lord Buddha had attained Nirvana 219 years earlier. This great king had a harem of 16,000. Asandhimitta was the name

火葬在一堆檀香木和五种沉香木上举行。人们向柴堆献上鲜花和米花。火化后，这些遗物被集中存放在市中心道路交汇处的纪念塔中，供人们瞻仰和礼敬。

凡对这座纪念塔表示敬意之人，都会再生于天界，正如那些礼敬独觉佛之人可能会获得三种财富：人的财富、天界的财富和涅盘的财富。礼敬大转轮王之人将得到两种财富，一种是人的财富，一种是天界的财富，而非涅盘的财富，因为即使转轮圣王也只是一个凡夫。

即使神圣的大转轮王征服了世界的四方，他仍然是一个凡夫，并且是无常的，因为他仍然漂泊在出生和再生的循环中。只有当他达到正觉之时，才能从这些世间的轮回之苦中解脱出来。

对大转轮王的描述到此结束。

第四部分：历史人物

第一章

无忧王大帝[25]

据说，有好几位转轮王。一位是法无忧王（Dharmasoka），他统治着一个叫巴嗒厘子[26]（Pataliputra，Pataliputta）的大城市。当他登上王位时，佛陀早在 219 年前就进入了涅盘。这位伟大的国王有一个 16000 人的后宫。阿珊缇米达（Asandhimitta）是他正宫王后的名字。

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[25] 北传佛教古译为阿育王。

[26] 北传佛教古译为波吒厘子、巴连弗，或意译为华氏。

of his Principal Queen. When he became the King, with all his merits and almighty virtues, all the kings and rulers of JambuDvipa came to pay him their respects. And not only kings and lords, the devyata and even the animals from as far as one yojana beneath the earth and one yojana above it, as well as the animals on our earth, came and prostrated themselves before the King every single day and night. Those devyata from the Himavanta Forest would daily bring from Anotatra Pond, 16 jars of purest water, so fragrant and crystal clear, so cool and sweet when drunk. Of this water, King Dharmasoka would give 8 jars to the monks in general, 2 jars to monks who were studying the Three Pitaka, 2 to Queen Asandhimitta and 2 to the16,000 concubines, while he kept 2 jars for his own drinking and bathing. This he did unfailingly every day.

Some devyata every day brought him fine and fragrant twigs from the Nagalata vine for the King to clean his teeth. He then gave these to six monks at a time and to all his 16,000 concubines. Every day, some devyata brought him sweet and tasteful Emblica fruits from the Himavanta Forest with skins of shimmering gold. When they were eaten, they were a heavenly medicine. Some devyata would bring the myrobalan, golden and fragrant, fetched daily from the Himavanta, and also used for medicine. Some would bring Dharmasoka ripe mangoes as shining as gold, sweet and fragrant to taste, freshly picked each day from Himavanta Forest. Other devyata would bring fine heavenly cloth of five colors from Chaddanta Lake especially for King Dharmasoka's everyday wear. Some would bring him divine to welling in five elegant colors: black, red, white, yellow, blue-green from Chaddanta Lake for the King's daily washing and bathing.

当他以其所有的功德和无量的美德而成为国王，瞻部洲的所有国王和领主都来拜谒他。不仅国王和领主，天人，甚至来自地下和地上的一由旬的畜生，以及我们地面上的畜生，每天早晚都来拜倒在国王的面前。那些来自雪山（Himavanta 喜马拉雅山）森林的天人，每天从无热恼（Anotatra，Anotatta）池带来十六罐最纯净的水，如此芳香而又清澈透明，饮用时如此清凉而又甜美。对于这些水，法无忧王一般会给予沙门 8 罐，2 罐给学习《三藏》的沙门，2 罐给阿珊缇米达王后，2 罐给 16000 名妃子，同时他也会为自己留 2 罐用来饮用和沐浴。他每天都如此做，从不懈怠。

一些天人每天从龙蔓（Nagalata）上摘来精致芳香的细枝带给他以清洁他的牙齿。然后，他一次性把这些东西给予了六位僧人和他所有的 16000 个妃子。每天都有一些天人给他送来香甜可口的庵摩罗果（余甘子果），这些水果来自雪山森林，果皮金光闪闪。当被食用时，它们是天赐的良药。有些天人会把每天从雪山采摘的金灿灿、芳香的蔷薇花拿来，也用作药材。有些天人会给法无忧王带来每天从雪山森林摘取的像金子一样闪闪发光而又香甜可口的熟芒果。其他的天人会从六牙（Chaddanta）湖带来精美的五色天衣，专门用于法无忧王的日常穿着。有些天人会给他带来天巾用于国王的日常洗浴，这天巾来自六牙湖，并有五种美妙的颜色:黑、红、白、黄、蓝、绿。当这些天衣

When soiled with sweat or body dirt these heavenly cloths need not be washed nor cleaned, but simply thrown into the flames of a fire. They would not burn, but instead, the dirt and soil would disappear and the cloth would once again look clean and bright anew.

Other devyata would bring King Dharmasoka golden shoes, divine and elegantly fine, and a magical golden kettle with a heavenly scent for the King's daily hair grooming. Some brought from the Himavanta, sweet and fragrant sugarcane for him to chew on, with stalks as huge as betel palm trunks. Others would bring coconuts, sugar palm nuts, jambolan plums, talipot palm nuts, banyan figs, grasung[27] and mahard[28]. Some also brought sweets and others would bring pumpkins, gourds and melons.

Such birds as the Burmese green pigeon, lorikeets and other local birds, would carry in their beaks a variety rice from the Chaddanta Lake called Sanjatisali. This they did daily, bringing 9,000cartloads of rice every day. This rice needed no pounding, winnowing, or sifting since it was husked by forest rats. Not even one grain would be broken. This rice would be stored for King Dharmasoka's daily needs. Colonies of bees, set themselves their beehives here, they would naturally yield a good stock of honey to be collected in the jars, large or small, for his all time consuption. Never did the kitchen help need tire themselves with cutting firewood because they would be supplied unfailingly with the wood by the wild bears. All this was due to the might and merit of King Dharmasoka.

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[27] n. Peperomia pellucide (Peperracaae)

[28] n. Artocapus Lakoocha Roxb. (Moraceae). The juice and seeds of Artocapus Lakoocha Roxb. are purgative.

被汗水或体垢弄脏时，不需要清洗或清洁，而只需扔进火焰中。它们不会燃烧，而相反，污垢和泥土会消失，衣服将再次看起来干净明亮。

其他天人会给法无忧王带来一双神圣而优雅的金鞋，以及一个神奇且散发着天香的金壶，以供国王的日常梳头。有些天人从雪山带来了香甜的甘蔗供他咀嚼，甘蔗的茎大得像槟榔的棕榈树。其他天人会带来椰子、糖棕榈果、冬青果、贝叶棕榈果、榕树无花果、透明椒草和面包果。一些人还带来了糖果，其他天人会带来南瓜、葫芦和甜瓜。

缅甸绿鸽、小鹦鹉和其他当地鸟类会用喙衔着一种来自六牙湖(Chaddanta Lake)的名为自生米（Sanjatisali）的大米。它们每天都如此做，每天带回 9000 车大米。这种大米由于被森林老鼠剥了壳，不需要碾碎、簸谷或筛谷。连一颗谷物都不会碎。这些大米将被储存起来，以供法无忧王的日常所需。一群群蜜蜂，把自己的蜂巢安置在这里，它们会自然产出大量蜂蜜，收集在大大小小的罐子里，供他长期食用。帮厨从来无需砍柴，因为野熊会源源不断地为他们提供柴火。这一切都归功于法无忧王的威力和功德。

The birds in the forest, including the Indian cuckoo, peacocks, cranes and blackbirds, would every day gather around the Palace rejoicing, and singing melodious songs to the King. Many of these salubrious birds came from the faraway Himavanta Forest. The melodious sounds of the fabulous Karavika enchanted all animals so much that even a tiger about to devour its prey would halt and abandon it upon hearing this birds' song. Even a child fearful of being whipped would stop running. The beautiful notes of the Karavika would stop the birds in the sky and the fish in the sea. They would all be enticed and captivated by the Himavanta bird's beautiful song.

Hence, all animals on earth and in the sky would come and attend to King Dharmasoka's pleasure. Devyata from the Oceans waters would bring him gems and silver and gold while the Naga Kings would bring him cloth as fine as lotus flowers. This cloth was not woven with any ordinary yarn, but with a superb foreign silk, also used in celestial cloth, and was for the King's wearing. Some Naga Kings would regularly bring him delightfully perfumed sandal wood paste. This all shows that King Dharmasoka was truly possessed of great merit.

King Dharmasoka, having heard the Dharma taught by a venerable monk named Nigrodha Thera, became overwhelmingly devoted to the words of the Enlightened One, and was respectful of the Triple Gems. Henceforth he arranged for the 60,000 sets of food formerly given to 60,000 mendicants daily by his father, King Bindusara, to be given to 60,000 Buddhist monks. King Dharmasoka also built a monastery in his garden to be used as lodgings for Buddhist monks.

森林里的鸟，包括印度杜鹃、孔雀、鹤和乌鸫，每天都会聚集在宫殿周围，欢呼雀跃，为国王唱动听的歌。许多这种宜人之鸟来自遥远的雪山森林。美妙的迦陵频伽鸟（Karavika 印度杜鹃）的悦耳动听的声音使所有的动物都着迷了，甚至连一只正要吞食猎物的老虎听到这只鸟的歌声都会停下来，抛弃它。即使是害怕被鞭打的孩子也会停止奔跑。迦陵频伽美妙的音节会使天空中的鸟儿和海里的鱼儿停下。它们都会为这种雪山鸟优美的歌声所吸引和着迷。

因此，地上和天上的所有畜生都会到来并致力于法无忧王的喜悦。来自海域的天人给他带来宝石、金、银，而龙王会给他带来像莲花一样精美的布料。这种布料不是用普通的纱线织成，而是用一种上乘的外国丝绸织成的，也是用来做天衣并给国王穿的。一些龙王会定期给他带来芳香的檀香木膏。这一切都表明法无忧王确实有着大功德。

法无忧王听了一位名叫尼格罗达长老的高僧传授的佛法，无可抗拒地致力于正自觉者之语，并对三宝表示敬意。从此，他安排将父亲宾杜萨拉（Bindusara）国王以前每天给予 6 万名乞丐的 6 万份食物分发给 6 万名佛教僧人。法无忧王还在他的花园里建了一座寺院，作为佛教僧人的住所。

This monastery was named Asokarama. From then on, all the things best owed on him by the devyata from Himavanta, and by humans and animals alike, would be offered in veneration of the Triple Gems before being distributed to Queen Asandhimitta, the 16,000 concubines, the Deva kings, his courtiers and all his people in that great city.

One day, all the devyata brought King Dharmasoka huge sugarcanes with stalks as big as betal palm trunks, with an abundance of fruit, from the Himavanta Forest. The sugarcane was so tender and sweet that King Dharmasoka ordered that it be pressed and the juice be given to 60,000 Buddhist monks when they came to eat at the palace. After the monks had finished eating, the King poured the water of dedication for the merit thus accrued. When the monks were ready to leave for the monastery, he walked out to the front of the palace and humbly paid hommage to every one of them. He then praised the virtues of the Triple Gems. Then he reentered the palace.

CHAPTER 2

HIS QUEEN ASANDHIMITTA

At dawn on the same day, Queen Asandhimitta had arisen from her bed, bathed and prepared the food which included cooked rice, side dishes, and betel nuts and leaves, to be given to the 60,000 Buddhist monks. Having given to the monks, she poured the water of dedication of the merit and paid hommage, after which she withdrew to the palace interior with her attendants.

Seated on a platform, she eyed the sugarcane stalks brought to King Dharmasoka by the devyata. She took one, peeled it and ate it in front of her entourage. This was just when King Dharmasoka was returning after sending off the monks. He noticed Queen Asandhimitta sitting among the ladies of the court eating sugarcane.

这座寺院被命名为无忧园（Asokarama）。从那时起，他所拥有的一切最好的东西，无论来自雪山天人、人类和畜生，都将先用于礼敬三宝，然后才分发给阿珊缇米达王后，16000 个妃嫔，天王，他的侍臣和他在这个伟大的城市的所有人民。

有一天，所有天人从雪山森林给法无忧王带来了巨大的甘蔗，甘蔗的茎同槟榔树干一样大，还有大量的水果。甘蔗是如此鲜嫩和香甜以至于法无忧王下令，当 6 万名佛教僧人来宫里应供时，把甘蔗榨汁供养给他们。僧人们用完餐，国王为这些功德滴灌了奉献之水。当沙门们准备动身回寺院时，他走到宫殿前面，恭敬地礼敬了他们每个人。他随后赞颂了三宝的功德。然后，他返回了宫中。

第二章
他的王后阿珊缇米达

当天黎明时分，阿珊缇米达王后从床上起来，沐浴并准备了包括米饭、配菜、槟榔和树叶的食物，准备供养 6 万名佛教僧人。供养僧人后，她为这些功德滴灌了奉献之水，并作了礼敬。之后她和随从们回到了宫中。

坐在平台上，她看着天人带给法无忧王的甘蔗茎。她拿了一个，剥了皮，在随从面前吃了起来。就在法无忧王送走僧侣回来的时候。他注意到阿珊缇米达王后正坐于宫女众中吃甘蔗。

Moved by her dignified beauty and with the love he had for her that was more than for all the other concubines, he teasingly remarked to her, “Who is this lady sitting here eating sugarcane among my concubines. Who is she with such a beautiful face? Are you an ordinary woman, or a dancer who has skilfully decorated herself?" He was standing in front of her when he playfully spoke these words.

Having heard her husband's playful words, Queen Asandhimitta thought to herself:“ My husband is a great king reigning over all the lords in Jambu continent. His power extends one yojana beneath the earth and one yojana above it. Devyata, garuda kings, naga kings, giants, heavenly musicians, male and female half-bird, half-human demi-beings, along with vidyadhara sorcerers, werewolves, jackals, regal lions, bears, yellow wildcats and tigers, all come to pay him respect and prostrate themselves before him. He also possesses and enormous number of elephants, horses, soldiers, and followers, and is endowed with invaluable assets such as silver, gold, and magical items. He is abundantly supplied with clothing, rice and water. My husband rules Jambu continent with all the lords, monks, brahmins, laymen and courtiers as his attendants and followers, just like Indra amidst all the devyata. Why then, when he saw me sitting eating sugarcane, would he have said these words as if he did not know me, why did he mock me asking who was that sitting here eating sugarcane. It is because he intended to mock and shame me, and to suggest that while he is truly powerful and immensely wealth, I myself have no merit and thus live only by his grace."

Having contemplated thus, she formed unkind thoughts about her husband. Hence she answered: “My dear Lord, this sugarcane has never been grown by any man, but grew naturally in the Himavanta Forest. The devyata brought it to me due t0 my own merit. That is why I am eating it alone, solely from my own merit.” Having heard this, King Dharmasoka thought to himself: “My wife considers herself to be endowed with merit. She must be assuming that I am living on her merits." He therefore answered her mockingly.

被她端庄的美貌所打动，并带着对她比其他所有的妃嫔都更多的爱，他戏谑地对她说：“坐于我妃嫔中吃甘蔗的这位女士是谁。有这么漂亮的脸的她是谁？你是一个普通的女人，还是一个把自己打扮得很漂亮的舞女?”当开玩笑地说这些话时，他正站在她面前。

听了丈夫的俏皮话，阿珊缇米达王后心里想：“我丈夫是一个伟大的国王，统治着瞻部洲所有的领主。他的力量延伸到地上及地下各一由旬。天人、大鹏金翅鸟王、龙王、巨人、天界的乐师、雌雄半鸟、半人，以及持明咒师、狼人、豺狼、雄狮、熊、黄色野猫和老虎，都来礼敬他，跪拜在他面前。他还拥有大量的象、马、士兵和追随者，并被赋予无价的财富，如银，金和不可思议的物品。他有充足的衣服、大米和水。我丈夫统治着瞻部洲，所有的领主、沙门、婆罗门、在家人和朝臣都是他的随从和追随者，就像所有天人中的因陀罗一样。为什么，当看到我坐着吃甘蔗时，他会像不认识我一样说这些话，为什么他嘲弄我，问我坐在这里吃甘蔗的是谁。这是因为他有意嘲弄我，使我蒙羞，并暗示说，虽然他真的很有权势，拥有巨大的财富，但我自己却没有什么优点，因此只能靠他的恩典生活。”

考虑到这一点，她对丈夫产生了不友善的想法。于是她回答说：“我亲爱的主，这种甘蔗从来不是由任何人种植的，而是在雪山森林里自然生长的。天人把它带给我是因为我自己的功德。法无忧王听了这话，心想：“我的妻子认为自己是有功德的。“她一定以为我是靠她的功德生活的。”于是他嘲弄地回答她。

“Well then, Asandhimitta, if the devyata truly brought you this sugarcane from Himavanta due to your own merits, imply you not that all my royal poseessions in this Jambu Continent also resulted from your merits, and not mine. You dare to raise your merits to the level of the Supreme Brahma and hence lowered mine down to Maha Avici, that Great Hell of No Respite. If you really think that your merits are greater than mine, tomorrow I shall challenge you. In the morning, 60,000 monks will come and eat in the palace after which I shall offer 60,000 sets of robes for each and every one of them. So, tomorrow morning, you should provide me with 60,000sets of robes. If you can do as I ask you, then I will humbly admit that you truly possess great merit and that your merit extends allover Jambu Dvipa. However, if you fail to do so, then tomorrow will show.” Having said these words, he walked away.

When Queen Asandhimitta reflected on her husband's words, she was afflicted with great worry.She thought to herself: “My husband must have been infuriated with me to say that.” She became burdened with grief and sorrow. From dusk to midnight, she tossed and turned on her golden pillow without a wink of sleep. She kept sighing with the worry of how she was going to find 60,000 sets of robes.

It happened that is was a full moon night, one for Uposatha observation. On every full moon night and on every moonless night, and also, on the eighth night of the waxing moon and on the eight night of the waning moon, the Four Great Kings, the Catulokapala, who are the guardians of the four quarters of the earth, namely King Kuveru, King Dhataratha, King Virupakkha, and King Virulahaka, roam the land observing people committing good and evil deeds.

One of these guardians, King Kuveru, that is, the Great King Vaisaravana, who has yaksha demons as his attendants, was traveling south

"那么好吧，阿珊缇米达，如果天人真的因为你自己的功德从雪山给你带来了这根甘蔗，则意味着我在这个瞻部洲上所有的王室财富都是由于你的功德，而不是我的。你敢于把你的功德提升到至上梵天的水平，因此把我的功德降至大无间地狱。如果你真的认为你的优点比我的好，明天我要挑战你。早上，有 6 万僧人来宫里应供，然后我为了他们每个人而献上 6 万套袈裟。所以，明天早上，你应该给我 6 万套长袍。如果你能按我的要求去做，那么我将谦卑地承认，你确实拥有大功德，你的功德遍及整个瞻部洲。但是，如果你不这样做，那么明天就会出现[这些袈裟]。"说完这些话，他走开了。

当阿珊缇米达王后回想她丈夫的话时，她忧心如焚。她心里想："我说这话，我丈夫一定是气坏了。"她被忧愁和悲催压得喘不过气来。从黄昏到午夜，她辗转反侧地躺在金色的枕头上，睡不着觉。她不停地叹气，担心怎样才能找到 6 万套袈裟。

碰巧那是一个月圆之夜，是一个观察伍波思特的夜晚。在每一个月圆之夜和月黑之夜，以及在月盈和月缺的第八个晚上，作为世界四方守护者的四大天王（Catulokapala），即古韦勒天王（Kuveru）、持国天王（Dhataratha）、增长天王（Virupakkha）、广目天王（Virulahaka），在大地上漫游，观察人们造善行与恶行。

其中一位守护者，古韦勒天王，也就是伟大的韦沙瓦纳天王（Vaisaravana），有着亚卡（yaksha[29]）作为他的随从，他坐着他豪华

[29] 巴利语为 yakkha，古代译作夜叉。

in his superb vehicle from his palace at Alakamanada in the north, when he happened to pass the bedroom window in the palace where Queen Asandhimitta was lying. He heard her sighing because she could not find the 60,000 sets of robes as challenged by her husband. King Vaisaravana descended from his celestial vehicleand approached her. He said: "Well, Asandhimitta, My Lady, do not worry nor grieve. In a previous life you offered honey to a Lord Pacceka Buddha. Your merits are in abundance from this good deed, and you can now obtain the fruit of your own merits. So, do come and accept it." After having said this, the Great King Vaisaravana, with his magical power, produced a magical urn. Opening it, he offered it to Queen Asandhimitta. The urn was filled with a heavenly cloth. He said: "Asandhimitta, if you need any cloth from this urn, simply lift the lid and pull the cloth out. No matter how much in quantity you need, it will never run out. No matter how long a piece you need, just imagine it and with your heart it will be there. If you need a short piece, likewise you only have to wish for it. Having thus spoken, the Great King Vaisaravana mounted his magical vehicle and went back to his Alakamanada Palace north of Sineru Mountain.

When morning came, King Dharmasoka offered food to all 60,000 monks. After they had finished eating, he respectfully offered them joss sticks, candles, flowers and scented paste. Queen Asandhimitta had prepared beautifully arranged garlands of flowers in all kinds of colors. She had put them in a large golden container along with scented perfume, candles, and joss sticks. She then put the magical urn with the celestial

的车乘从北方阿拉咖马那达（Alakamanada）的宫殿向南行驶，这时他碰巧经过了阿珊缇米达王后躺着的宫殿的卧室窗户。他听到她叹息，因为她找不到她丈夫挑战的 6 万套长袍。外撒拉瓦纳国王从他的天车上下来，向她靠近。他说："好吧，阿珊缇米达，我的夫人，不要忧愁也不要悲伤。前世你曾供养独觉佛蜂蜜。你从这善行中获得了大量的功德，你现在可以得到自己功德的果报。说了这些话之后，伟大的韦沙瓦纳天王用他的法力制造了一个神奇的瓮。他打开它，并把它献给了阿珊缇米达王后。瓮内被一块天布所装满。他说："阿珊缇米达，如果你需要这瓮里的布，只要打开盖子，把布拉出就行了。不管你需要多少，它永远也用不完。不管你需要多长时间，只要用心去想象它，它就会在那里。如果你需要一短块，同样地，你只需要想它。说完这些话，伟大的韦沙瓦纳天王坐上他的魔法车，回到须弥山以北的阿拉咖马那达宫殿。

清晨时分，法无忧王向所有 6 万名僧人供养了食物。用完餐后，他恭敬地献上香、烛、花、香膏。阿珊缇米达王后准备了漂亮的花环，有各种颜色的花。然后，她把这个有着天衣的魔瓮放进另一个镶有宝

cloth inside another jewelled container and hid it inside another golden container like the first. She then asked her trusted maids to carry both along. When Queen Asandhimitta and her attendants arrived, she helped present the food to all the monks and venerated them with flowers, candles, joss sticks, scented perfume and oil, betel nuts and betel leaves. Having done so, she seated herself beside King Dharmasoka.

Seeing Queen Asandhimitta beside him, King Dharmasoka said: 'Well, my dear Asandhimitta, please bring me now 60,000 sets of robes so that I can offer them to these 60,000 monks. When she had heard his command, she humbly answered: 'My dear Lord, I will now present you with 60,000 sets of robes. So, please proceed with your offerings as you wish. After having said that, she then opened the jewelled container and lifted the magical urn out with her left hand. With her right hand, she opened the lid, put it down, and gently pulled out pieces of cloth, one after another, until there was enough for all the monks. First she presented one piece to King Dharmasoka. He accepted it and offered it to the head monk, who has the eldest. This piece of cloth was so fine it was as if it had been obtained from the Kalpavriksha tree in the Utarakura Dvipa.

Then she continued to pull pieces of cloth from the magical urn and they were offered to each of the 60,000 monks. In SO doing, she never ran out of celestial cloth for the urn remained as full as before. This proved a wonder to King Dharmasoka and he was overwhelmed with joy. He

石的盒子里，然后像第一个一样把它藏在另一个金盒里。然后，她让她信任的女仆们把这两样东西都带走。当阿珊缇米达王后和她的随从到达时，她协助把食物供养给所有的僧侣，并用鲜花、蜡烛、香薰、香油、槟榔和槟榔叶来向他们敬奉。如此做了之后，她就坐在法无忧王身边。

法无忧王看到旁边的阿珊缇米达王后说："好吧，亲爱的阿珊缇米达，现在请给我 6 万套袈裟，我好把它们供养给这 6 万名僧人。她听见他的命令，就谦卑地说，我亲爱的主，现在我要把 6 万套袈裟送给您。所以，请按照您的意愿进行您的供养。说完后，她打开那只镶着珠宝的盒子，用左手把那只奇瓮抬了出来。她用右手打开盖子，放下盖子，轻轻地拉出一块一块的布，直到有足够的布供所有的僧人批着。首先，她献给法无忧王一件。他接受了，并把它供养了最年长的上首僧人。这块布是如此精细，就好像是从北古卢洲（Utarakura Dvipa）的如愿（Kalpavriksha）树上获得的。

然后，她继续从奇瓮里取出布块，分别供养给了 6 万名僧人。在如此做时，她的天布从未用完，因为瓮还是像以前一样满。这对法阿

remained seated and worshipped the monks. Hence the monks acknowledged his alms-giving and departed accompanied by the King to the main palace gate.

When he returned to the palace, he said to Queen Asandhimitta: “My Asandhimitta, my Precious Lady, from today onward I grant you all of my land, city, palace, royal residences, elephants, horses, servants, soldiers, precious jewels and gems, and all of my16,000 concubines. Will you be their mistress? In future, when you wish to do anything, you should do as you wish and you will always have my full consent.”

Even with this permission from her lord, Queen Asandhimitta, who considered herself merely his humble servant, never did anything to contradict her husband. She would always ask permission from her husband before doing anything, no matter how unimportant it was. If King Dharmasoka had not yet dined, she would never dine before him, nor did she sleep before him. She would only go to sleep after him; and never would she wake up after him. She always woke up before him. Queen Asandhimitta was endowed with good manners and intelligence and was very much loved by people and she befriended a lot of people. She knew how to speak and was never lazy or idle. Thus she was the Queen who could govern 16,000 concubines.

When the concubines who had once been King Dahrmasoka's favorites saw the King's great love for Lady Asandhimitta, they became jealous and talked maliciously to one another as follows:

首咖王来说是个奇迹，他乐不可支。他一直坐着，礼敬僧侣。由此，僧人们认可了他的供养，并在国王的陪同下从宫殿的正门离开。

当他回到皇宫时，他对阿珊缇米达王后说："我的阿珊缇米达，我亲爱的女士，从今天起，我把我所有的土地、城市、宫殿、皇家住宅、大象、马、仆人、士兵、珍贵的珠宝和宝石，以及我所有的 16000 个妃嫔都赐给你。你愿意做他们的女主人吗？今后，当你想做任何事的时候，你应该按你的意愿去做，我总是完全同意你的。"

即使得到了她主人的允许，认为自己只是他卑微的仆人的阿珊缇米达王后，从来没有做任何违背她丈夫的事情。她做任何事都要先征得她丈夫的同意，不管那是多么无关紧要。如果法无忧王还没有吃饭，她就不会先于他吃饭，也不会先于他睡觉。她只会在他之后睡觉;而且也不会在他之后醒来。她总是比他早醒。阿珊迪王后很有礼貌和智慧，深受人们的喜爱，她与很多人结交。她懂得如何说话，从不偷懒或懈怠。因此，她是位可以管理 16000 个嫔妃的王后。

曾是法无忧王宠爱的妃嫔们看到国王对阿珊缇米达夫人的极大爱慕之情，便妒忌起来，彼此恶言相向，内容如下：

"Our Master must think that Asandhimitta is the only woman in this world. No other woman ever occupies his mind. That is the way he thinks! He never sees us with both his eyes!

Their jealous remarks reached King Dharmasoka's ears. The King reflected thus: "What these women have said shows them to bequite ignorant. They have spoken ill and maligned a lady of great merit. What lady can compare with the charismatic Lady Asandhimitta? They do not realize her great merit. Because they are so ignorant, I will have to make these women aware of the great merit of Asandhimitta."

One day, the King ordered 16,000 sweet rice dumplings made. When they were brought to him, he took off his ring and inserted it in one of the dumplings. He placed the dumpling with the ring on top of the others. Then he called all his 16,000 concubines to assemble, and spoke to them as follows: “Ladies, of all the sweet rice dumpling sin this gold container, should any one please you, take it. Hold it in your hand. After you all have taken from the 16,000 dumplings there will be just one left. I will give the last dumpling to Asandhimitta. In one of these 16,000 dumplings I have put a ring taken from my finger, and made a wish that the lady who has the greatest merit shall take the dumpling with the ring. Each of you may now make your wish and choose one dumpling from the gold container.”

Then all 16,000 wives picked the dumplings of their choice from the gold container, but none could not take the dumpling with the ring. This dumpling remained in the gold container. The King then bid the Lady Asandhimitta to take it. She rose and walked gracefully to the gold container, picked up the dumpling and held it in her hand. The King then spoke to his ladies as follows : O ladies, each of you now has a dumpling in your hand. Break it open. Whoever of you has my ring, bring it to me so that I will know who is the meritorious one."

“我们的主人一定认为，阿珊缇米达是这个世界上唯一的女人。他脑子里从来没有别的女人。他就是这么想的！他从来没有用两只眼睛看我们！

她们嫉妒的话传到法无忧王的耳朵里。国王这样想：“这些女人所说的话表明她们很无知。她们说了些坏话，诽谤了一位有大功德的女士。有哪位女士能与超凡脱俗的阿珊缇米达女士相比？她们没有意识到她的大功德。因为她们如此无知，所以我必须让她们认识到阿珊缇米达的大功德。”

一天，国王下令制作了 16000 个甜粽。当它们被拿到他面前时，他摘下了他的戒指，把它放进一个粽子里。他把带戒指的粽子放在其他粽子之上。于是，他把他的 16000 个妃嫔召集起来，对她们说:“女士们，这个金盒里所有的甜粽，如果你们喜欢，就拿去吧。拿在你们手里。等你们都吃完这 16000 个粽子，就只剩下一个了。我将把最后一个粽子给阿珊缇米达。在这 16000 个粽子中，我放进了从手指上取下的一枚戒指，并许愿有最大功德的女士将拿走含有戒指的粽子。现在，你们每个人都可以许愿，从金盒子里挑一个粽子。”

然后，所有的 16000 位妇人都从金盒子里挑选了粽子，但是无人能拿走含有戒指的粽子。这个粽子还放在金盒子里。然后国王命令阿珊缇米达夫人把它拿走。她站起身来，优雅地走到金罐前，拿起粽子，拿在手里。国王对他的夫人们说：“女士们，现在你们每人手里都有一个粽子。把它打开。你们谁有我的戒指，就拿给我，好叫我知道谁是有功德的。”

At once, all 16,000 concubines broke open the dumplings in their hands. But none of them had the ring. Then, the King took the dumpling from the hand of the Lady Asandhimitta and, bidding all the women to look, broke it open. He took the ring from the dumpling before their very eyes.

The King, then addressed the assembly as follows: "The Lady Asandhimitta is more meritorious than you all. You did not know that she had merit accumulated from previous lives, So you criticized me for loving her. That is why I have had to demonstrate her merit."

Hearing the King's words, the Lady Asandhimitta wanted to show further the merit she had accumulated from her previous lives. So she held the magical urn in her left hand and, with her right hand, pulled out 1,000 pieces of heavenly cloth. She lay them at the feet of King Dharmasoka in the presence of all 16,000 concubines. Then the Lady Asandhimitta pulled out more magic cloth from the urn. To the provincial princes she gave 5,000 pieces each, to these princes sons100 pieces each, to noblemen 50 pieces each, to the wives of the provincial princes 50 pieces each, to high-ranking officers andministers 50 pieces each, to all 16,000 wives of the King 25 pieces each, and to all citizens of Pataliputra City, both men and women, 22 pieces each. There was none who was not given pieces of the heavenly cloth.

When King Dharmasoka, and the princes, officers and citizens who were there assembled, saw the Lady Asandhimitta end-lessly pulling the cloth from the magical urn, the marvelled greatly and shouted their praises. Their cries reverberated to all corners of the earth. As for King Dharmasoka,

立刻，一万六千名嫔妃将手中的粽子掰开。但她们都没有戒指。接着，国王从阿珊缇米达夫人手中接过粽子，命令所有的女人都去看，然后把它掰开。他当着她们的面从粽子里取出戒指。

然后，国王在集会中如此说:“阿珊缇米达夫人比你们大家都更有功德。你们不知道她前世的功德，所以你们批评我喜爱她。这就是为什么我必须证明她的功德。”

听到国王的话，阿珊缇米达夫人想进一步展示她在前世积累的功德。于是，她左手拿着那只奇瓮，右手抽出 1000 块天衣。当着 16000 个妃嫔的面，她把它们放在法无忧王的脚下。然后，阿珊缇米达从瓮里抽出更多的天布。她给予各省的首领每人五千块，给予这些首领之子每人 100 块，给予贵族每人 50 块，给予各省首领的妻子每人 50 块，给予高级官员和大臣每人 50 块，给予国王所有的 16000 名妻子每人 25 块，以及给予所有巴嗒厘子城的市民，无论男女，每人 22 件。无一人不被给予天衣。

当法无忧王和在那里集会的首领、官员和市民，看到阿珊缇米达夫人连续不断地从奇瓮里抽出布时，他们感到非常惊讶，高声赞叹。他们的呼喊声回荡在世界的各个角落。至于法无忧王，当他看

when he saw So much of such beautiful cloth as had never been seen before, he also greatly marvelled and wished to know the full extent of the merit that the Lady Asandhimitta had made in the past. He therefore spoke to her as follows: “O Queen Asandhimitta, I see you in possession of this crystal urn and I am filled with doubt because I do not know how you obtained it. Please tell me, so I can rejoice in your merit.”

Then the Lady Asandhimitta made ready to tell of the merit she had accumulated in previous lives. She told the King as follows: Your Majesty, in a previous life I gave a handkerchief to a non-teaching (Patyeka) Buddha. King Vaisaravana the Great was my witness. And when you challenged me the other day to find 60,000 sets of monastic robes for 60,000 monks, I thought 1 would fail. I was greatly distressed and l tossed about in misery in my bed. King Vaisaravana and his demon ministers happened to pass by a window of my palace. He heard me sighing for the monastic robes. He left his carriage and came near to where I was lying. And then he addressed me as follows : “O Queen Asandhimitta, do not grieve at all. Do you not remember that, in a previous life, you gave a hand kerchief to a (Pacceka) Patyeka Buddha. Do not grieve, for the merit in giving to the non-teaching Buddha then will yield heavenly cloth now.” So saying, King Vaisaravana put a crystal urn in my hands and taught me as follows: “If you have any use for cloth, hold this casket in your left hand and with your right hand pull the end of the cloth. Thus you will obtain heavenly cloth from this magic urn. Ever since I received this crystal casket from King Vaisaravana, I have been able to obtain any cloth I wish. If I want white cloth, I get it. If I want crimson cloth, I get it. If I want black cloth, I get it. If I want yellow cloth, I get it. If I want a light red cloth, I can get it. If I wish for any cloth of any color, I can get it. If I wish to pave the Jambu Dvipa continent, which is 10,000 yojana across, with cloth from this magical urn, this cloth will

到前所未见的如此漂亮的衣服时，他也感到异常惊奇，并很想知道阿珊缇米达女士过去究竟有多少功德。于是他对她说：“阿珊缇米达王后啊，我看到你得到了这个水晶瓮，我对此充满了怀疑，因为我不知道你是怎么得到的。请告诉我，好让我为你的功德感到高兴。”

然后，阿珊缇米达夫人准备讲述她前世累积的功德。她对国王说：陛下，前世我向一位独觉佛供养了一块手帕。韦沙瓦纳天王是我的见证人。前几天您要我为 6 万名僧人寻找 6 万套袈裟，我以为我会失败。我非常苦恼，痛苦地在床上辗转反侧。韦沙瓦纳天王和他的亚卡大臣碰巧经过我宫殿的一扇窗户。他听到我在为僧人的长袍而悲叹。他离开马车，走近我躺着的地方。然后他向我致意说：“啊，阿珊缇米达王后，不要悲伤。难道你不记得，前世你向一位独觉佛供养了一块手帕。不要悲伤，因为供养独觉佛的功德，现在会得到天衣。”于是，韦沙瓦纳天王把一个水晶瓮放在我手中，教导我如下：“如果你需要衣，请左手拿着此瓮，右手拉布的末端。这样你就可以从这个魔瓮中获得天衣。自从我从韦沙瓦纳天王国王那里收到这个水晶瓮以来，我就可以得到我想要的任何衣服。如果我想要白衣，我就能得到。如果我想要深红衣，我就能得到。如果我想要黑衣，我就能得到。如果我想要黄衣，我就能得到。如果我想要一块浅红衣，我可以得到它。如果我想要任何颜色的衣服，我都能得到。如果我想用这个魔瓮里的衣服来覆盖有一万由旬宽的瞻部洲，这衣服也是用不完的。这是由于

not be exhausted. This is because of my merit in giving a handkerchief to a non-teaching Buddha in the past, and the merit has thus reverted to me."

In demonstrating to King Dharmasoka the result of the merit she had made in the past, the Lady Asandhimitta also taught the King. She went on to teach him in the following Dharma verse: "O my Lord and King, it is hard for angels and for men who are bornin this world to encounter the Lord Buddha, the Dharma, and Holy Order. So those who are wise should try to make merit in order to attain the nine transcendental Dharmas and gain the City of Nibbana. O my Lord, it is difficult to be born a human being in this world. And for those who have already been born human beings, it is difficult to have faith and to believe in the principles of merit and of sin. Furthermore, even with faith and belief in the principles of merit and sin, it is difficult to find an opportunity to hear the Lord Buddha's teachings. And, even if the Lord Buddha's teachings are heard, it is difficult to remember them and to relay them on to others. O my Lord, although it is difficult to be born a human being, you have had the experience. Although it is difficult to be a person who has faith in the Lord Buddha's religion and knows the principles of merit and sin, you have had the experience. Although it is difficult to have faith and to find an opportunity to listen to the Buddha's teachings, you have had this experience. Although it is difficult to listen to the Lord Buddha's teachings and to remember them and to preach them to others for the future, you have had experience in this. All these things are difficult to accomplish, but you have had experience in them all. Therefore, I urge Your Majesty to from now on take up religious practices, listen to sermons, observe the precepts and make merit in the religion of the Lord Buddha. It is very difficult for us to encounter the religion of the Lord Buddha. As for the merit and the Dharma made in the religion of the Lord Buddha, of the non-teaching Buddhas, and of all the arahanta, and the Khinasavasaints, the results of such are uncountable and uncalculable. For these reasons, then, from now on may Your Majesty persevere in making merit, giving alms, listening to sermons, observing the

我过去把手帕供养给独觉佛的功德，现在功德又返还给我了。”

在向法无忧王展示她过去所做功德的果报时，阿珊缇米达女士也教导了国王。她接着用下面的佛法偈颂教导他：

“啊，我的主和王，天人和生于此世间之人很难遇到佛、法和圣僧团。所以，有智慧的人，要成就功德，才能得达九法[30]，获涅盘城。

啊，我主，在这个世间生为人是很难的。对那些已生为人者来说，有信心是很难的，也很难相信善和恶的法则。再者，即使对善恶的法则有信心和信仰，也很难找到机会去聆听佛陀的教导。而且，即使听到了佛陀的教诲，你也很难记住这些教导，也很难把它们传给别人。

啊，我的主，虽然生为人很难，但您已经有了经历。虽然很难成为一个相信佛教，知道善和恶的法则的人，但您有了经历。虽然很难有信仰，也很难找到一个机会去聆听佛陀的教导，但您有过这样的经历。虽然很难聆听佛陀的教诲，也很难记住这些教诲，也很难将它们传授给他人，但您在这方面已经有了经历。所有这些事情都很难完成，但您都有了经历。因此，我恳请陛下，在佛陀的教法中，从现在开始虔诚地实践，听闻佛法，持守戒律并做诸功德。我们很难遇到佛陀的教法。至于在佛陀、独觉佛、一切阿拉汉、及漏尽圣者的教法中所造的功德和[善]法，其果报是无法估量的。因此，从现在起，愿陛下

[30] 即四种圣道、四种圣果与涅槃这九种出世间法。

precepts, restraining from anger, and associating with good friends. May Your Majesty not be careless about the Dharma for even one moment.”

After King Dharmasoka had heard these instructive words from Queen Asandhimitta, he spoke to her as follows : “O Asandhimitta, from now on I will listen to your words. From now on whatever you say, O Meritorious One, I will believe you.”

Thenceforth, the powerful King Dharmasoka steadfastly practiced the Dharma. He erected 84,000 cetiya memorials containing holy relics of the Lord Buddha in the middle of every city in Jambu Dvipa. He had 84,000 monasteries built. And he gave 60,000 trays of food to 60,000 monks daily for the rest of his life.

Here ends this account of the honor, glory, and riches of the Great King Asoka, the Righteous, who gave food to 60,000 monks daily. He became a lesser Cakravarti King.

None of the merits that bring about good fortune or royal riches in this world for others are equal to those of the normal Cakravarti King or the lesser Cakravarti King. However, there are a few who have made merit and achieved higher honor, and greater glory and riches than either of these two kinds of Cakravarti Kings, and King Mandhatu was one. He reigned not only over the Four Great Continents bul also in the two heavens called Catumaharajika and Tavatimsa. He ate divine food and had celestial female angels beautiful in form for his followers. Also devyata came to pay him homage every day and every night, in the manner of courtiers going to pay homage to their king. It is impossible to describe the merit and excellence of this Great King. There was also a meritorious one in our land, the rich man Jotika.

CHAPTER 3
THE RICH MAN JOTIKA

Once there was a rich man named Jotika who lived in the city of Rajagriha. This rich man had a seven-storied mansion decorated with the seven kinds of gems. The ground on which the mansion stood was a crystal as clear as a pane of glass polished a thousand times. Surrounding the

坚持行善、布施、闻法、持戒、制怒、结交善友。愿陛下对佛法哪怕片刻也不轻忽。”

法无忧王听了阿珊缇米达王后的这番教导后，对她说:“阿珊缇米达啊，从现在起我要听你的话。具功德之人哪，从今以后，无论你说什么，我都相信你。”

从那时起，法无忧王就坚定地践行佛法。他在瞻部洲每座城市的中心建造了 84000 座包含佛陀圣物的纪念塔。他建造了 84000 座寺院。在余生中，他每天供养 6 万盘食物给 6 万名僧人。

关于伟大的无忧王的荣誉、荣耀和财富的叙述到此结束，他每天给 60000 名僧人提供食物。他成为了一个次等的转轮王。

无人在这个世间给别人带来幸运或王室财富的功德能比得上那些普通的转轮王或次等的转轮王。然而，也有少数人比这两种转轮王中的任何一种都做了[更大的]功德并获得了更高的荣誉和财富，而曼塔度国王就是其中之一。他不仅统治着四大部洲，还统治着两个天界，分别是四王天（Catumaharajika）和三十三天（Tavatimsa）。他吃着天人的食物，并为他的随从们安排了外形美丽的天女。天人每天晚上都来向他朝拜，就像朝臣们向他们的国王朝拜一样。无法描述这位伟大国王的功德和美德。而在我们的土地上也有一个富有功德之人，那就是富翁鸠谛咖。

第三章

富翁鸠帝咖

从前有一个名叫鸠帝咖的富翁，住在王舍城。这位富翁有一座以七宝装饰的七层豪宅。宅邸所在的地面是一块晶莹剔透的水晶，像一块抛光了一千次的玻璃。围绕着宅邸的是七面水晶墙，上面装饰着

mansion were seven crystal walls, decorated with the seven kinds of gems. Between the walls there were Kalpa trees[31], wishing tree, standing in rows up to the corners. At the four corners of the mansion there were four gold wells. These gold wells variously 8,000 wa wide, 6,000 wa wide, 4,000 wa wide, and 2,000 wa wide. All four were 240,000 yojana deep.

These gold wells were full to the brim and even higher with gold, silver and gems, like sugar palm nuts piled up. No matter how much was taken out, the pits were never exhausted. Gold, silver, and gem rings underneath swelled up like a flowing current. At the four corners of the mansion there were four clumps of sugarcane as big as sugar palm trees. The leaves of the sugarcane were gems; the nodes of the sugarcane were gold.

At the gates in the seven walls there were seven yaksha demon guards with their followers. The outer gate was guarded by Yamakoli and 1 ,000 followers. The gate of the second crystal wall was guarded by a demon named Upala with 2,000 followers, the third gate by a demon named Damila with 3,000 followers, the fourth by a demon named Vajiravama with 4,000 followers, the fifth gate was guarded by a demon named Sakana and 5,000 followers, the sixth by a demon named Katarata and 6,000 followers, and the seventh, the innermost gate of the crystal wall, was guarded by a demon named Disapramokkha with 7,000 followers.

The greatness of Jotika's riches was reported by the people to King Bimbisara who ruled over the city of Rajagriha. The King, in recognition,

[31] wishing tree

七宝。墙与墙之间有如愿树，成排地矗立在角落。在宅邸的四角有四口金井。这些金井分别宽 8000 瓦、6000 瓦、4000 瓦和 2000 瓦。四口井都有 24 万由旬深。

这些金井装满了金、银和宝石，甚至溢出了井沿，像糖棕榈果一样堆积起来。不管取走多少，井永不枯竭。下面的金、银和宝石戒指像流水一样增长起来。在宅邸的四角有四丛甘蔗，有糖棕榈树那么大。甘蔗的叶子是宝石;甘蔗的结节是黄金。

在七面墙的门上有七位亚卡守卫和他们的随从。外门由亚马果离（Yamakoli）和 1000 名随从守卫。第二道水晶墙门被一个名为石头（Upala）的亚卡和 2000 名随从守卫，第三道门被一个名为达米拉（Damila）的亚卡和 3000 名随从守卫,第四道门被一个名为喷雷（Vajiravama）的亚卡和 4000 名随从守卫,第五道门被一个名为沙咖那（Sakana）的亚卡和 5000 名随从守卫,第五道门被一个名为咖达拉答（Katarata）的亚卡和 6000 名随从守卫,水晶墙最里面的第七道门,被一个名为帝萨布拉摩卡（Disapramokkha）的亚卡和 7000 名随从守卫。

鸠帝咖的大财富被人们报告给了统治王舍城的宾比萨拉（Bimbisara[32]）王。国王为了表示认可，送给这位富翁一把皇家白叠

[32] Bimbisara 古代翻译为频婆娑罗。

bestowed a royal white-tiered umbrella on the rich man. The wife of the rich man Jotika was a perfect woman from Utarakuru Dvipa. When she left Utarakuru Dvipa, she brought with her a precious rice pot, three trivet stones each the size of a melon which were called Jotipasana, and three thanan[33] measures of white rice, of which two thanan were the rice called Sanjatisali. This kind of rice is noted among other things for its sweet aroma. Just the two thanan of special rice cooked were sufficient for the millionaire Jotika all his life. When rice was taken and put into the pot, the rice remaining was as before, and never was exhausted. It always remained the two thanan of rice. To cook it, two thanan of rice were put in the precious rice pot and it was set on the hearth stones called Jotipasana, which immediately burst into flame. When the rice was cooked, the fire extinguished itself. It was the same when curries, desserts, and other dishes were cooked.

The chambers of the rich man were lit at all times by the radiance of the gems in them. There was no need for torch, candle or fire. The great and lavish riches of the rich man Jotika were known throughout Jambu Dvipa. A multitude came visiting in carriages various to see the treasures of Jotika. The rich man, therefore, hadthe two thanan of rice from Utarakuru Dvipa cooked for those people who visited him. Afterwards, he would bring ornaments from the Kalpa tree and bestow them on his visitors. Lastly, the rich man would reveal to them a gold well which was 2 wa wide. He would say to them that if they wanted any quantity of gold, silver or precious stones, they could have what they wished. So the people of Jambu Dvipa picked out and scooped up treasure from the gold well, but the well was not exhausted in the least.

King Bimbisara who ruled over the city of Rajagriha also desired to see the treasures of the rich man Jotika for himself. One day he arrived with his retinue at the gate in the outer precious wall. At that time, a female servant was dusting and cleaning. She was very beautiful in form, and she held out her hand to help the king over the threshold. But the king did not dare take her hand because he saw how beautiful she was, and he mistook her to be the rich man Jotika's wife. There were also other maids dusting and cleaning near the outer gate. The king saw them to be outstandingly

[33] Coconut shell used for measurement of rice.

伞。富翁鸠帝咖的妻子是一个来自北古卢洲的完美女人。当离开北古卢洲时，她带来了一个珍贵的米锅，三个甜瓜大小的名为“火晶石”（Jotipasana）的炉石，还有三个塔南[34]（thanan）量的白米，其中两个塔南量的米叫做自生米（Sanjatisali）。这种大米以其芳香而闻名。对百万富翁鸠帝咖来说，只要两塔南特制的米饭就够他一辈子吃的了。当米被取出并放入锅中，剩下的米和以前一样，从来没有耗尽。它一直保持着二塔南米。烧饭的时候，人们把两塔南米放在这只珍贵的米锅里，然后把米放在名为“火晶石”的炉石上，立刻就燃烧起来。米饭煮好后，火就熄灭了。做咖喱、甜点和其他菜肴时也是如此。

富翁的房间一直被里面宝石的光辉照亮。不需要火炬、蜡烛或火。富翁鸠帝咖的巨大而又丰富的财富在整个瞻部洲地区广为人知。一大群人坐着各种各样的马车来参观鸠帝咖的珍宝。因此，富翁把北古卢洲（Utarakuru Dvipa）的两塔南大米煮给那些来拜访他的人吃。之后，他会从如愿树上拿来装饰品，送给他的访客。最后，富人会向他们展示一口 2 瓦宽的金井。他会对他们说，如果他们想要任何数量的金、银或宝石，他们可以得到他们想要的。因此，瞻部洲的人们从金井里挑出并舀起了财宝，但这口井一点也没有枯竭。

统治拉王舍城的宾比萨拉王也希望亲眼看到富翁鸠帝咖的财宝。有一天，他和他的随从来到了宝墙外的大门前。当时，一个女仆正在打扫卫生。样貌非常漂亮的她伸出手来帮助国王越过门槛。但是国王不敢牵她的手，因为看到她是如此美丽，他误认为她是富翁鸠帝咖的

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[34] 用于衡量大米的椰子壳。

Beautiful too, and he mistook them all to be the wives of the rich man Jotika. He did not dare touch any of them.

Then the rich man Jotika himself appeared to welcome the king at the outer gate of his mansion. He invited the king to walk ahead, and he himself followed. However, when the king set foot inside the mansion, he saw the gem and crystal floor, so bright and transparent. It seemed to him to be the mouth of a pit some seven fathoms deep. He thought to himself: "This is a hole the rich man has dug for me to fall into!" So he stopped and stood still. The rich man, then, said to the king: "Your Highness, this is not a hole, but a reflection in the gem and crystal floor," The rich man then walked before the king, saying: "Would Your Highness please follow me." The king followed him, treading where Jotika had trod. That day, following the rich man closely, the king was able to see the whole of the mansion from the lowest part to the highest story.

Prince Ajatasatru, the eldest son of King Bimbisara, had came with his father and kept holding his father's hand. When he saw the beautiful gem mansion with his father, he thought to himself: “My father is not so great after all. This rich man lives in a mansion with the seven kinds of gems, while the king lives in a wooden palace. Whenever I become king, I will seize this mansion for my own palace.”

When the king reached one of the upper floors, it was early afternoon. So the king said to the rich man: 'I will take my meal at your mansion. The rich man replied: 'By all means, Your Majesty. Saying this, the rich man invited the king to bathe himself with perfumed water. Then, he bade the king sit on a golden throne which was placed over and above the seat of seven gems on which he himself usually sat.

Then, the cooks who had prepared the royal meal, placed a gold cup worth 1,000,000 silver tamlung and filled with kilina payasa rice before the

妻子。外门附近也有其他女仆打扫卫生。国王看到她们也非常漂亮，误以为她们都是富翁鸠帝咖的妻子。他不敢碰她们中的任何一个。

随后，富翁鸠帝咖亲自出现在他府邸的外门迎接国王。他请国王走在前面，他自己也跟着。然而，当国王踏入宅邸时，他看到了宝石和水晶地板，如此明亮和透明。在他看来，那是一个深达七英寻的深坑口。他心想："这是富翁为了让我掉进去而挖的一个洞！"于是他停下来，一动不动地站着。于是，富人对国王说："殿下，这不是一个洞，而是宝石和水晶地板上的倒影，"富人走到国王面前，说："殿下，请跟我来。"国王跟着他，踩着鸠帝咖走过的地方。那一天，国王紧跟着富翁，从整个宅邸的最低处到最高处都能看到。

宾比萨拉王的长子未生怨（Ajatasatru）王子和父亲一道来，一直牵着父亲的手。当他看到和父亲在一起的美丽宝石宅邸时，他心想："我父亲毕竟不是那么伟大。这个富翁住在一座有七种宝石的宅邸里，而国王住在一座木制的宫殿里。只要我当上国王，我就把这座宅邸据为己有。"

当国王到达楼上的某层时，已经是下午了。于是国王对富翁说："我去你家吃饭。富翁回答说："当然可以，陛下。说着，富翁就请王用香水洗澡。然后，他请国王坐在一个金色的宝座上，这个宝座被放置在他经常坐的七宝之座的上面。

然后，准备御膳的厨师们，在国王面前放了一个价值 100 万银

king. The king thought it was the rice for eating, so he washed his hands and made ready to eat. Seeing the king about to eat the kilina payasa that was used as a warmer for the bowl of rice to be eaten, the rich man stopped him, saying: O Lord, this is not the rice for you to eat. Rather it is the kilina payasa to be used as a support for your cup of rice. Do not eat yet. The kilina payasa rice has been provided to keep the eating rice warm." So saying, the rich man ordered up the best rice, rice cooked from the rice from Utarakuru Dvipa. It was served in a cup of gold which was then placed on top of the cup with the kilina payasa. Then he invited the king to eat.

The rice that the king ate was so delicious and so nutritive that no taste could compare with it. The king, like any man, never tired of eating such rice. When the rich man saw that the king had eaten much rice, he paid his respects to the king and attempted to stop him, saying: O Lord, would you please eat only that much. If Your Highness eats too much of this rice it might be harmful to your health. You might suffer from indigestion." The king retorted: “Rich man, do you begrudge us your rice? Are you afraid that we would eat all your rice?” The rich man immediately replied: “I do not want to hold onto my rice. Nor am I afraid Your Highness will eat all my rice. As for this rice and the curry pot, ever if Your Highness' whole army as well as Your Highness' retinue were to eat from them, they would never be exhausted. I attempted to stop Your Highness because I was afraid you would suffer from over eating. You have come to visit me at my house. It would be well that nothing happens to you. But if anything does go wrong, all your subjects and citizens will say that it was because Your Highness paid a visit to the rich man's house and the rich man did him harm. The king said to the rich man: 'Very well, then, If such is the case, I will eat only so much." And the king stopped eating.

Once the king had stopped eating, the rich man ordered food and water for his officers and the people in the king's retinue. All these followers of the king had rice and curry to eat. Even the towns-people who had come on their own were fed by the rich man. But still the rice and curry pot were not exhausted. No matter how much was taken out, the pots remained as full as ever.

的金杯，里面盛满了软汁（kilina payasá[35]）米。国王以为这是要吃的饭，就洗手准备吃。富翁看见国王要吃用来热饭的软汁米，就拦住他说:“主上啊，这不是给您吃的饭。”相反，它是用来支助您的一杯米的软汁米。先不要吃。软汁米是为了给食用的米饭加热而提供的。”说着，富翁呈上了用北古卢洲的米做的最好的米。它被盛在一个金杯里，随后和软汁米一起放在杯顶。然后他邀请国王用膳。

国王吃的米饭是如此美味和营养，任何味道都比不上它。国王和任何人一样，从不厌于食用这种米饭。富翁见国王吃了许多米饭，就礼敬国王，想要阻止他说：主上啊，请您就吃那么多好吗?如果陛下吃太多这种米，可能会对您的健康有害。您可能会消化不良。”国王反驳道：“富翁，你不愿意给我们你的米饭吗？你怕我们把你所有的米饭都吃了吗？富翁立刻回答说：“我不想把我的米饭留着。我也不怕陛下会吃掉我所有的米饭。至于这米饭和咖喱锅，即使陛下的整个军队和陛下的随从都吃了，它们也是吃不完的。我试图阻止陛下，因为我担心您吃得太多。您来我家看我。您要是不出事就好了。但如果出了什么问题，所有的臣民和市民都会说，这是因为陛下拜访了富翁的房子，富翁伤害了他。国王对富翁说：“好吧，如果是这样的话，我就只吃那么多。”国王就不吃了。

国王一停止吃饭，富翁就下令为他的官员和随从人员提供食物和水。国王的所有随从都食用米饭和咖喱。就连那些自己来的城镇居民，也被这个富人养活。但是米饭和咖喱仍然没有用尽。无论取出多少，罐子仍是满的。

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[35] Kilina payasá 应为梵语词汇。Kilina 有湿润、柔软之意；payasá 意为充满果汁或树汁。

Then the king asked the rich man: "Do you have a wife?" The rich man said: "Yes, Your Highness, I do. She is a perfect lady from Utarakuru Dvipa." The king asked further: "Where is this perfect woman who is your wife?" The rich man answered: "O Lord, the perfect woman is in the bed chamber in the mansion yonder. When Your Highness came to my palace, I was quite unprepared. I was enjoying my riches." The rich man thought to himself that the king would probably want to see his wife, So he went on: "I will go at once and fetch my wife to pay her respects to Your Highness.'

This said, he went to the bed chamber of the mansion where the perfect woman lived. He said to her: "O lady, right at this moment His Majesty King Bimbisara who rules in the City of Rajagriha has come to visit us. He is sitting in my place in the outer hall. I have already served him rice. Now, would you like to go and pay him your respects?" The perfect lady replied: "Who is the king that you want me to pay my respects?" The rich man explained: "He is the king who rules in this city, so he is our lord and master." The lady said: "In so far as I have lived here, I did not know that we had a master. I have just learned today that we have one. In spite of our merit, we still have a master. Perhaps when we made merit in the distant past, we did not do it in full faith, so we are now born under a master. If we had made merit in full faith, we would not have had a master; we ourselves would have been masters over all, like this king." Having said this, she asked her husband, the rich man: "Since you want meto pay respects to him who is the king, I ask what should I do? Please tell me, my master." The rich man said to her: "Go and salute him, sit down below him, and take a fan and fan him."

The perfect lady walked grace full up to the king, saluted him, sat down and took up a fan to fan him. The fan in her hand was aprecious palm leaf fan. As she fanned him, the breeze brought out the fragrance of the incense that had been used to perfume the king's garments and headgear. The smell of smoke that had been used to perfume the king's apparel got into the perfect lady's eyes and irritated them. Tears flowed from her eyes. She took a hand kerchief and wiped away her tears.

When the king saw her wiping her tears, he thought that she was crying. So he said to the rich man Jotika: “O rich man Jotika, I do not wish your wife to think that I intend to seize your great andmarvelous riches,

然后国王问富翁:“你有妻子吗？”富人翁:“是的，陛下，我有。她是一位来自北古卢洲的完美女人。”国王又问:“你完美的妻子在哪里？”富人回答说:“主上啊，完美的女人在那边宅邸的卧房里。当陛下来到我的宅邸时，我完全没有准备。我在享受我的财富。”富翁想国王可能想见他的妻子，于是他继续说:“我这就去把我的妻子带来，向陛下致意。”

说完，他来到完美女人居住的大宅邸的卧室。他对她说:“哦，夫人，就在此时，统治王舍城的宾比萨拉国王陛下来访了。他坐在外厅我的位子上。我已经给他呈上了米饭。现在，你愿意去向他致敬吗?”完美的女士回答说:“你想让我致敬的国王是谁?”富翁解释说:“他是管理这城的王，所以他是我们的主和主人。”这位女士说:“我住在这儿的时候，还不知道我们有一个主人。我今天才知道我们有一个。尽管我们有功德，我们仍然有一个主人。也许在遥远的过去，当做功德时，我们没有完全的信心，所以我们现在出生在主人之下。如果我们以完全的信心成就了功德，我们就不会有一个主人；我们本可以像这位国王一样做万物的主人。”说完，她问她的丈夫——那个富翁:“既然你要我去拜见国王，那我该怎么办呢?请告诉我，我的主人。”那富翁对她说:“你去礼敬他，坐在他下方，拿一把扇子为他扇风。”

这位完美的女士优雅地走到国王面前，向他行礼，并坐了下来，拿起一把扇子为他扇风。她手里的扇子是一把珍贵的棕榈扇。当她为他扇风时，微风吹来了芳香的熏香气息，这香是用来为国王的衣服和帽子熏香的。用来使国王的衣服散发芳香的烟气进入了这位完美的女士的眼睛里，使她很不舒服。泪水从她的眼中流出。她拿起一块手帕，擦去了眼泪。

当国王看到她擦眼泪时，他以为她在哭。于是他对富翁鸠帝咖说:“哦，富翁鸠帝咖，我不希望你的妻子认为我打算夺取你巨大的、不可思议的财富，这想法使她哭泣。我们这次来是欣赏你的功德。跟她

which thought has made her weep. We have come this time to admire your merit. Speak to her. She needs not cry." The rich man saluted the king and said to him: 'I am your humble servant. She is not crying. It is the smell of the smoke that was used to perfume Your Highness garments. It has touched my wife's eyes. As it came from a fire, it has caused an irritation and made her tears flow. In my mansion, both the cooking and perfuming is done by the radiance of a Jotipasana gem. No wood fire is ever used. In Your Highness's palace it would seem a smoking fire is used." Thus speaking, the rich man added: "From now on, I will enable you too to use the power of the gem. I would not have you use a smoking fire any more." After telling the king this, the rich man produced a crystal the size of a big watermelon and of an uncalculable worth and gave it to King Bimbisaru.

Having seen the great and excellent treasures of the rich man Jotika, King Bimbisara was very pleased. He left the rich man's mansion in this mood and returned to his palace with his retinue.

Afterwards, Prince Ajatusutru, the son, spoke to his father, King Bimbisara, as follows; "The immense treasures of the rich man do not become a rich man who lives in our city. It is fitting that we seize and take hold of them because we are the king and rulers." King Bimbisara, the father, then said: "Why do you try to persuade me to take by force the treasures of the rich man Jotika. That is not right. These treasures were not born from our merit; they were born from the rich man Jotika's merit. It is because the rich man had made merit in that way that the god Vishnukarma created those things for him. It is by no other cause. So il is not fitting for us to seize those treasures from him."

Time passed. Prince Ajatasatru associated with Devadata and respected him as his teacher. Devadata induced Phraya Ajatasatru into

说，她不需要哭泣。富翁礼敬了国王，并对他说:“我是您卑微的仆从。她没有哭。那是用来给陛下衣服薰香的烟味。它接触了我妻子的眼睛。因为它是从火里产生的，造成了一种刺激，使她流了眼泪。在我的宅邸里，烹饪和熏香都是靠一颗火晶石的光芒来完成的。从来没有使用过柴火。在陛下的宫殿里，似乎用了冒烟的火。”富翁又说: “从今以后，我将使您也能运用这颗宝石的力量。”我不会让您再用冒烟的火了。” 富翁把这事告诉了国王后，就拿出一块大西瓜大小、价值不可估量的水晶，送给了宾比萨拉王。

宾比萨拉王看到了富翁鸠帝咖巨大而珍贵的宝藏，非常高兴。他就这样离开了富翁的府邸，带着随从回到了王宫。

之后，未生怨王子对他的父亲宾比萨拉王说:“富翁的大财富，不能[使他]成为我们城里的富翁。我们抓住他们是适合的，因为我们是国王和统治者。” 父亲宾比萨拉王说: “你为什么要劝我强行夺取富翁鸠帝咖的财富呢？这是不适合的。这些财富并不是与生俱来的；它们因富翁鸠帝咖的功德而生。正是因为此富翁以这种方式成就了功德，所以一切造者天人才为他创造了这些东西。这并非其他原因。所以我们不适合从他那里夺走那些财宝。”

时间匆匆流逝。未生怨王子与迭瓦达德（Devadata[36]）相勾结，并尊他为自己的老师。迭瓦达德诱导尊贵的未生怨（Phraya Ajatasatru）

[36] Devadata：古代翻译为提婆达多。

seizing his father's kingdom and royal treasures. Phraya Ajatasatru acted accordingly, and afterwards even killed his father. After he had became king, he thought to himself that the time had come for him to take by force the crystal mansion of the rich man Jotika.

That day was a fifteenth day of the lunar month. So, after taking his meal, the rich man went to observe the eight precepts and listen to a sermon at the Lord Buddha's Veluvana Monastery. Phraya Ajatasatru did not know that the rich man had gone to the sermon. He thought the rich man was in his mansion.

As soon as the army led by the king approached the outer crystal wall, the elephants, horses, and soldiers saw themselves reflected in the wall and thought that an army from within was coming out to attack them. They were too afraid to move forward. The elephants and horses lowered their heads to the ground, not daring to go near the crystal wall.

King Ajatasatru angrily ordered his army on. No sooner had he done so than the yaksha demon named Yamakoli who guarded the outer crystal wall appeared with his 1,000 followers. When the demon saw King Ajatasatru advancing with his army, the demon cried out to him: "Aha! King Ajatasatru, what do you come for?" The demon Yamakoli and his thousand followers all had iron rods in their hands and made as if to strike. They shouted and pushed back King Ajatasatru and his followers, scattering them in all directions.

King Ajatasatru was greatly terrified. He fled immediately to the monastery of the Lord Buddha. The rich man Jotika rose from his seat and questioned the king as follows: “Why has Your Highness come here so suddenly today?” The king said to the rich man Jotika: “O rich man, you ordered your people to drive us back to here. You hurried ahead of us. You are pretending not to know and to listen to the sermon.” The rich man said: “Did your Highness want to seize my mansion by force?” The King replied: “That is true. We wanted to seize the rich man's mansion by force. The rich

夺取了他父亲的王位和王室财富。尊贵的未生怨照做了，后来甚至杀了他的父亲。当他成为国王后，他心里想，是时候用武力夺取富翁鸠帝咖的水晶宅邸了。

那天是阴历十五日。于是，富翁用完餐，就去到佛陀的竹林（Veluvana）精舍持守八戒并听闻一场开示。尊贵的未生怨并不知道那个富翁去闻法。他以为那位富翁在他的宅邸里。

国王率领的军队刚接近水晶外墙，大象、马匹和士兵们就看到自己倒映在墙里，以为有一支军队从里面出来攻击他们。他们不敢向前走。大象和马把头低到地上，不敢靠近水晶墙。

未生怨王愤怒地命令他的军队继续前进。就在他这么做时，守护着水晶外墙的亚卡亚马果离（Yamakoli）和他的 1000 名随从出现了。当看到未生怨王带着他的军队前进时，亚卡对他喊道："哎！未生怨王，你来干什么？"亚卡亚马构离和他的千名随从手中都拿着铁棒，好像要动手一样。他们大声喊叫并把未生怨王和他的随从击退，使其四散奔逃。

未生怨王非常害怕。他立刻逃到了佛陀的寺院。富翁鸠帝咖从座位上站起来，问国王："陛下今天为何来得如此突然？"国王对富翁鸠帝咖说："富翁啊，你吩咐你的人把我们送回这里。你赶在我们前面。你装作不知道，并去听开示。"富翁说："陛下想强行夺取我的宅邸吗？"国王回答说："这是真的。我们想用武力夺取富翁的宅邸。"

man then said: “Nobody can take any treasure of mine, even just a thread, if I do not give it.” The king admonished the rich man: “You talk as if you yourself were king!” The rich man replied: “I am not king. But I believe in my own merit. Not only a king like you, but even a thousand kings who are each as powerful as you cannot together take my treasure if I have not given it. They can take treasure only when I allow them to. If Your Highness does not believe in my merit, I will demonstrate the merit I have accumulated in the distant past. There are twenty rings on my fingers. I do not give them to Your Highness, but I invite Your Highness to try take off as many as you like."

When King Ajatasatru heard the rich man Jotika's words, he was as furious as Naga King whose tail has been struck by an ironmallet. He was sitting, but he leapt from his sitting position as high as 18 cubits. When he landed, he leapt again, but from the standing postion, to as high as 70 cubits. The powerful King Ajatasatru then bent himself one way and another to the right trying to wrench the rings off the rich man Jotika's fingers. In attempting to do so, he fell down, got up, dropped to his knees, sweated profusely; bu the could not remove even one ring. So he sat down.

Then the rich man Jotika said to the king: "Now, all these rings I will give to Your Highness. Would you please find a piece of cloth to receive them" King Ajatasatru laid his handkerchief on the ground. The rich man Jotika put his hands over the handkerchief in front of the king and suddenly all twenty rings slid off the rich man 's fingers and dropped onto the handkerchief. The rich man Jotika then spoke to King Ajatasatru as follows: “O Lord, thus my treasure, if I do not give it, can not be taken; but when I give it, it can be taken.”

So saying, the rich man Jotika was filled with distress. He therefore said to the king: “Your Highness, I would like, with your leave, to be ordained as a monk and give the merit to you. Please grant your permission by saying that I may be ordained.” On that day, when the rich man asked leave to be ordained as a monk, King Ajatusatru was very pleased for he

富翁说：“如果我不给你，任何人都不能拿走我的任何财宝，哪怕是一根线。”国王责备富人：“你说话的口气就像你自己是国王一样！”富翁回答说：“我虽不是国王。但我相信自己的功德。不只是像你这样的国王，即使是一千个和你一样强大的国王一起来，如果我不把我的财宝给他们，他们也不能拿走。他们只有在我允许的情况下才能拿走财宝。如果陛下不相信我的功德，我会证明我在遥远的过去类的的功德。我的手指上有二十枚戒指。我不把它们送给陛下，但我请陛下试着把它们摘下来，您想摘多少就摘多少。”

当未生怨王听到富翁鸠帝咖的话时，他就像尾巴被铁锤击中的龙王一样愤怒。原本他是坐着的，却忽然从高十八肘的座位跳起。他落了地，又跳了起来，但从站立之处跳到了七十腕尺的高处。然后，强大的未生怨王一次又一次向右弯腰，试图从富翁鸠帝咖的手指上夺走戒指。他试图这样做，却摔倒了，又站了起来，跪了下来，大汗淋漓；但连一枚戒指都取不下来。于是他坐了下来。

随后富翁鸠帝咖对国王说:“现在我要把这些戒指都送给国王。你能找块布来接他们吗？”未生怨王把手帕放在地上。富翁鸠帝咖在国王面前把手放在手帕上，突然，所有的二十枚戒指都从富翁的手指滑落到手帕上。富翁鸠帝咖对未生怨王说:“主上啊，所以我的财宝，如果我不给，就得不到；但当我给予，它就可以被拿走。”

如此说时，富翁鸠帝咖的内心充满了痛苦。于是他对国王说:“陛下，如果您允许，我愿意达上为比库，把功德回向给您。请您通过说我可以被达上来授予您的许可。在那一天，当富人请求出家修行时，

thought that he could then get hold of the rich man's mansion. So the king said to the rich man: “If you want to be ordained, I give my permission. Go and be ordained.”

No sooner had the rich man Jotika shaved his head and been ordained as a monk in the religion of the Lord Buddha than he attained Arahatship replete with discriminating knowledge. His name was thenceforth Jotika Thera. But once he was ordained in the religion of the Lord Buddha, all his treasures disappeared. The perfect lady, whose name was Atulakaya Devi, the wife of the rich man Jotika, was taken back by a devata to the continent of Utarakuru Dvipa. The seven-storied mansion decorated with the seven kinds of gems, the seven crystal walls that surrounded the crystal mansion, the Kalpa trees that stood in rows in the seven gardens between the crystal walls, the gold and silver wells at the four corners of the mansion, the precious rice pot, in fact, all the excellent treasures that were born from the merit of the rich man Jotika, all these disappeared into the ground.

Such is this brief account of the rich man Jotika.

PART FIVE: SOME IMPORTANT MATTERS

CHAPTER 1

THE MENTAL CHARACTERISTICS OF MERIT - MAKING

All who have been reborn as humans, blessed with good fortune and riches, and are kings and noblemen, have made such merit as observing the precepts and giving alms. It was a consequence of this that they have good fortune and riches.

What kind of merit did they make in this sensuous plane? Their merits total 17,280. What are the great eight? One is knowledge of merit and sin

未生怨王非常高兴，因为他认为这样就可以得到富翁的宅邸。于是，国王对富翁说:“如果你想达上，我可以允许。去达上吧。”

富翁鸠帝咖刚剃完头，并被达上为佛陀教法中的比库，他就获得了[四]无碍解的阿拉汉果。此后，他的名字叫鸠帝咖长老。但在佛陀的教法中被达上后，他所有的财富都消失了。富翁鸠帝咖的妻子，这位名叫阿笃拉咖娅天女（Atulakaya Devi）的完美女士，被一位天人带回了北古卢洲大陆。七层高的七宝宅邸，环绕着水晶宅邸的七面水晶墙, 水晶墙之间七座花园中成行排列的如愿树, 宅邸四角的金银井，宝贵的米锅，事实上，所有从富翁鸠帝咖功德而生的胜妙财物，都从地上消失了。

这就是对富翁鸠帝咖的简要描述。

第五部分：一些重要事项

第一章

善的心理特征

所有受到好运和财富的祝福而再生为人类的国王和贵族之人，都有持戒和布施的善业。作为这种行为的结果，他们拥有了好运和财富。

他们在此欲界里造了何种善呢?他们的善共有 17280。八大[善]是什么?一个是了知善与恶并倾向于行善。二是了知善与恶，但不倾向

with an inclination towards merit-making; another, knowledge of merit and sin that does not incline towards merit-making, in which case; only when one is persuaded and likes to do it does one make merit accordingly. Another is ignorance of merit and sin, but it does not incline towards sin, so one makes merit automatically; another, ignorance of merit and sin; but when one is persuaded and is made to feel ashamed of oneself, one makes merit. The other four are knowledge of merit and sin without will, one makes merit only automatically; knowledge so that when one is presuaded, one makes merit accordingly; ignorance so that one makes merit automatically; and ignorance so that when one sees others making merit, only then does one make merit, with them.

These eight kinds of merit are related to the ten kinds of merit-making. What are these ten? One is making merit by giving things to others, for example, rice, water and betel nuts and leaves. Another is observing the five precepts, or the eight precepts, or the ten precepts. Another is meditation in the broad sense, which includes chanting the mantras, giving praise to the Lord Buddha, remembering one's parents and masters who have been kind to one, and meditating on the impermanence of the body, among other activities. Another is dedicating the merit one has made to all the deva, men, and animals who have been beneficial. Another is delighting in the charity that others have done and in the merit that others have made, and helping them and join them in faith. Another is the acts of serving one's parents and masters, dusting Buddha images and cleaning the grounds around Buddha images, stupas, cetiya memorials, and the great Bodhi tree. Another is a physical act of merit by obeying one' parents, elderly people and masters, and by never neglecting them. Another is preaching the Dharma to them. Another is listening to sermons and, if there is anything one does not fully understand, asking learned and authoritative people. The tenth is having full faith in the Buddha, the Dharma and the Sangha, and in one's parents, teachers and masters who are one 's benefactors.

These ten kinds of merit-making activities involve six kinds of merit associated with the emotions. What are these six kinds of associated merit? One is seeing a merit-making form with the eyes, thus inducing an emotion, and so making merit. Another is hearing a meritorious sound, thus inducing an emotion, and so causing merit to be made. A third is smelling the fragrance of merit with the nose, inducing an emotion and causing merit to be made. Another is eating clean food meritoriously with the tongue, inducing an emotion and causing the merit to be made and another is touching a body that gives merit, inducing an emotion and causing the merit to be made. Lastly there is considering the Dharma with the mind,

于行善，在这种情况下，只有当一个人被说服并乐于如此做时，他才会相应地行善。另一种是对善与恶无知，但不倾向于造恶，所以一个人自动地行善；另一种是对善与恶无知，但当一个人被说服而对自己感到羞耻时，他行了善。另外四种是了解善与恶却无意愿，一个人只是自动地行善；了知[善与恶]并当一个人被劝说后，他才行善；[对善与恶]无知而自动地行善；[对善与恶]无知而在看到他人行善时，他才跟着一起行善。

这八种善与十种善行有关。哪十种呢？一种是通过向他人布施一些东西来行善，比如大米、水、槟榔和树叶。另一种是持守五戒、八戒、十戒。另一种是广义的禅修，包括诵经、赞颂佛陀、忆念父母和恩师、思维身体无常等活动。另一种是把自己的功德回向给所有的天、人和畜生。另一种是随喜别人所做的慈善和他人所做的功德，并且有信心地帮助他们并加入他们。另一种是服务父母和老师的行为，擦除佛像上的灰尘，清扫佛像、佛塔、纪念塔和菩提树周围的地面。另一种福行是对父母、长辈和导师的恭敬，而非轻忽他们的身行。另一种是向他们宣说佛法。另一种是听闻佛法，如果有什么不完全理解的话，可以询问有学识、权威之人。第十是对佛、法、僧、父母、老师和导师都有充分的信心。

这十种善行活动包括六种与情绪有关之善。哪六种呢？一种是用眼睛看到一个善行，从而引发一种情绪，并因此而行善。另一种是听到具善德的声音，从而引发一种情绪，并因此而导致行善。第三种是用鼻子闻到善德之香，引发一种情绪，并导致做福。另一种是用舌头食用洁净而具善德之食物，引发一种情绪，并导致行善。另一种是触摸给予善德的身体，引发一种情绪，并导致行善。最后是用心思维

inducing an emotionand causing merit to be made. All six kinds of merit may involve four principal kinds of merit. What are the four principal kinds of merit? One is being steadfast to merit and thereby making it. Another is endeavouring to make merit and thereby making it. Another is pledging oneself to merit and thereby making it. Another is considering merit and thereby making it.

Each of these four kinds of merit have three ways of being made. What are the three ways? One is by a physical act, another is by a verbal act, and the third is making merit by a mental act.

All of these kinds of merit can be in one of three degrees. What are they? They are making just little merit, making a medium amount of merit, and making great merit.

On the sensuous plane, the states of mind in which merit can be made, we have said, total 17,280. How was this figure obtained? Take the 8 great merits and multiply them by the 10 kinds of merit-making, the 6 associated emotions, the 4 principal kinds of merits, and the 3 ways, namely the physical act, the mental act and the verbal act, and then multiply the product by the 3 degrees, namely little, medium and great. This gives 17,280.

These states of minds are accompanied by 38 mental activities which induce the sensual mind to make merit. What are they? One is an appeal to the mind; another to take in, that is, to listen and to see; another is to know; another is to consider, and another is to pledge for merit. One is to preserve the other mental activities, and another is to take these mental activities and engage them to one another. One is to think of merit, another to investigate merit; another is to make merit against the will, and another is to make merit with an effort. One is to delight in merit-making; another to be steadfast to merit; another to have faith in merit, and another is not to be forgetful of merit. One is to be ashamed of sin and so make merit; and another is to be fearful of sin and so make merit. One is to avoid greed, which goes against merit; another is to avoid anger, which spoils merit, and another is to put an end to hatred. One is to make one prone to merit, another to make the mind prone to merit. One is to make one alert to merit, another to make the mind alert to merit. One is to make one tender to merit, another to make the mind tender to merit. One is to make one worthy of merit, another to make the mind worthy of merit. One is to make one pliable to merit, another to make the mind pliable to merit. One is to make

法[义]，引发一种情绪，并导致行善。这六种善可能包括四种重要的善[37]。哪四种呢?一是坚定不移地追求善，从而成就它。另一种是精进地行善，从而成就它。另一种是自己立誓于善，从而成就它。另一种是思维善，从而成就它。

这四种善都有三种造作的方式。哪三种呢？一种是通过身行，另一种是通过语行，第三种是通过意行来行善。

所有这些善可以分为三种程度之一。它们是什么？他们只做了很少的福德，做出了中等的功德，做了很大的福德。

在欲界里，我们已经说过，可以行善的心理状态共有 17280 种。这个数字是怎么得到的？取 8 大善[心]，乘以 10 种善行、6 种相关情绪、4 种重要善和 3 种方式，即身体行为、精神行为和言语行为，再乘以 3 种程度，即小、中、大。这即有 17280。

这些心理状态伴随着 38 种心理活动（心所），这些活动导致欲界心行善。它们是什么？一种是对心的吸引（触）；另一种是感受（受），即倾听和观看；另一种是理解（想）；另一种是思维（思），另一种是立志于善（一境性）。一种是维持其他的心理活动（名命根），另一种是把这些心理活动相互联系起来（作意）。一种是想于善（寻），另一种是省察于善（伺）；另一种是行善的相关意愿（欲），另一种是努力行善（精进）。一种是欢喜于善行（喜）；另一种是对善坚定不移（胜解）；另一种是对善有信心（信），二是不忘失善（念）。一种是对恶感到羞耻，因此行善（惭）；另一种是害怕于恶，因此行善（愧）。一是避免与善相悖的贪婪（无贪）；二是避免破坏善的愤怒（无嗔）；二是避免厌恶（中舍）。一种是使人倾向于善，另一种使人的心倾向于善。一种是使人警觉于善（身轻快），另一种是使心警觉于善（心轻快）。一种是使人对善柔软（身柔软），另一种是使心对善柔软（心柔软）。一种是使人匹配于善（身练达），另一种是使心匹配于善（心练达）。一种是使人适业于善（身适业），另一种是使心适业于善（心适业）。

[37] 即 “四神足”。

one honest to merit, another to make the mind honest to merit. One is to speak truthfully. One is to act harmlessly, another is to eat harmlessly. One is to be kind to all sentient beings, another is to be considerate to all sentient beings. Lastly, there is the mental activity of being knowledgeable. These then are the 38. They are the companions of the mental states. This does not apply only to the human world, but also to the devyata who dwell in the six higher sensuous domains. Make these kinds of merit and you will become Indra or one of the other devyata in the celestial cities.

These kinds of merit which yield great and good fortune in the sensuous plane cannot, however, yield riches in the Brahma worlds. The merits which have made the Brahmas in the Brahma world will be discussed later.

Here we have given an account of the merits made in the sensuous plane.

CHAPTER 2
WOMB - BORN

We shall now speak of an ordinary human being who enters into a new existence in his mother's womb, the mode of rebirth called Jalamabuja-Yoni. Like in Upapatika-Yoni, the spontaneous birth of such as the internal beings, birth is with all the 28 rupas, the corporeal elements or materialities. The difference is that the womb-born develops the 28 rupas in successive stages. This group of 28corporeal elements is accompanied by the 53 (mental) factors incorporated in every living body. Seven places are vital to this conjunction of 81 mental-physical elements. Where in the body are these places? One is in the eyes for seeing; one in the ears, for hearing; one in the nose, for smelling; one in the tongue, for tasting; and one is internal, for feelings and for experiencing hurt and pain. The sixth is in the private part, for lust and craving, and the seventh is in the heart for reflection and thought.

Women come to be pregnant in any of seven ways,. What are the seven ways of becoming pregnant? One is called Kayasansagga- gabbha or

一种是使人诚实于善（身正直），另一种是使心诚实于善（心正直）。一种是诚实地说话（正语）。一种是无害的行为（正业），另一种是无害的活命（正命）。一种是要善待一切众生（悲），另一种是要体谅一切众生（随喜）。最后，还有伴随着智慧的心理活动（慧根）。这些就是 38[种]。它们是心理状态的同伴。这并不只适用于人界,而且也适用于居住在六处更高欲界[地]的天人。造这些善业，你将会成为因陀罗或天界城市中的其他天人里的一员。

在欲界带来好运的这些善业，无法在梵天界中产生财富。 稍后将讨论使梵天人在梵天界中的善业。

在此，我们已经说明了欲界中的善业。

第二章

胎 生

我们现在要说的是一个普通人，他在母亲的子宫里获得新生，这种再生方式被称为胎生（Jalamabuja-Yoni）。就像以化生的方式，例如内在生命的自发出生（Upapatika-Yoni），其出生是与所有 28 种色法（rupas），即物质元素或物质相联系的。不同的是，胎生在相续的时段中产生出 28 种色。这由 28 种物质元素组成的群组，伴随着 53 种（心理）因素，融入每一个生命体。七地对 81 种身心要素的结合至关重要。这[七]地在身体的什么位置呢？一处在眼里，用来看；一处在耳里，用来听；一处在鼻里，用来嗅；一处在舌里，用来品尝；还有一处在体内，用来感受和体验痛苦和疼痛。第六处在私处，为了贪欲和渴爱，第七处在心里，为了反省和思考。

女人怀孕的方式有七种。怀孕的七种方式是什么？其中一种叫

bodily contact; one is called Colagahana-gabbha, orcontact with clothing; one is Asucipana-gabbha, or swallowing semen; one is Nabhiparamasana-gabbha, or contact with the navel; one is called Dasana-gabbha, from sight; one is Sadda-gabbha, from sound; and the seventh one is Gandha-gabbha, from scents and odors.

The Kayasansagga-gabbha takes place when the female being has been in physical union with a male. Colagahanana-gabbharefers to pregnancy through the woman handling or touching the garments or robes of the man she loves. If any woman dons or fondles a garment or robe, of her beloved, caressing it as though such cloth were the man himself, she can become pregnant while doing so. If a woman, through love and desire for a man, swallows his fluid of virility when the man lets it fall, she can become with child, like in the case of the deer who was the mother of the hermit named Issima[38].

Any woman can be pregnant by the touch and caress of her flesh and belly by the man she loves and desires. If the woman is well pleased, she can come to carry the child of the man she loves in her womb. This is what is called Nabhiparamasana-gabbha, and such was the case of the hermitress Palika who gave birth to Sama, and of the queen who was the mother of Candrajoti, and of the woman who was the mother of Nanda Kumara.

Dasana-gabbha is when a woman becomes pregnant through close proximity with the man she loves and desires, with the wish to be pregnant. Some women become pregnant when they hear only the voice of their beloved speaking to them. Such a pregnancy is called Sadda-gabbha. In a flock of herons in which there is only the female of the species, the female birds lay eggs of themselves wishing for the male as they hear the sound of thunderclaps. It is like hens that lay eggs merely by the sound of cocks crowing, or cows that bear calves by the sounds of a bull's bellow.

Gandha-gabbha means pregnancy by scent or smell, like cows that get the scent of bulls in heat.

Can we human beings come into existence by any of all the four different modes : egg-born, womb-born, moisture-born and spontaneous or instantaneous birth? Such is the knowledge imparted by the sages and passed down to us.

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[38] *Like the deer who was the mother of a hermit name Isisinga.*

做身受乐（Kayasansagga-gabbha）或身体接触怀孕；一种叫做衣接触怀孕（Colagahana-gabbha）；一种叫做吞咽不净（精液）怀孕（Asucipana-gabbha）；一种叫做肚脐最上得或肚脐接触怀孕（Nabhiparamasana-gabbha）；一种叫做由看怀孕（Dassana-gabbha）；一种叫由听怀孕（Sadda-gabbha）；第七种是由香怀孕（Gandha-gabbha）。

身受乐怀孕发生在女性与男性身体结合的时候。衣接触怀孕是指通过妇女处理或触摸她所爱的男人的衣服或长袍怀孕。若有女人穿上或抚摸她所爱的人的衣服或袍子，爱抚它，好像这衣服是男人自己一样，她就能怀孕了。如果一个女人，通过对一个男人的爱和渴望，在他泄出精液的时候吞下了去，她就能有孩子，就像是在这个鹿的案例中，它是名为伊西玛（Issima 或 Isisinga）的隐士之母。

任何女人都可以通过她所喜爱和渴望的男人触碰和抚摸她的身体和腹部而怀孕。女人若喜悦，就可以在她的母胎中孕育她所爱之人的孩子。这就是所谓的肚脐接触怀孕，而此即是生下萨玛（Sama）的隐士笆利咖（Palika）、瞻德拉蕉帝（Candrajoti）之母——女王和难德·古马拉（Nanda Kumara）之母的案例。

由看怀孕指一个女人和她所爱和渴望的男人紧密接近，怀着想要怀孕的愿望而受孕。有些女人在听到爱人对她们说话的声音时就怀孕了。这种怀孕[方式]被称为由听怀孕。在一群只有雌鸟的苍鹭群中，雌鸟在听到雷声时会自己下蛋，希望得到雄鸟。它就像母鸡只听公鸡的鸣叫就能下蛋，或母牛因公牛的吼叫而产下小牛。

由香怀孕的意思是通过气味怀孕，就像奶牛在发情时闻到公牛的气味。

我们人类能通过四种不同方式中的任何一种来投生：卵生、胎生、湿生和化生。这就是圣者传授给我们的知识。

CHAPTER 3

INSTANTANEOUS BIRTH
THE CASE OF AMBAPALIKA

Upupatiku-Yoni means to come to birth spontaneously or instantaneously. Such was the case of Ambapalika, a woman born instantaneously. This is the story related of her.

In one of the long past kalpas, some 300 kalpas before our Bhadda Kalpa, the Enlightened One then whose name was the Lord Buddha Sikhi came to save the world. At that time, there lived a woman called Ambapalika. She became ordained as bhikshuni; nun, in the religion of that enlightened one. So faithful and steadfast in the precepts was she. And she took it upon herself to sweep and maintain the monastery grounds. One day, a certain bhikshuni came to the retreat with a group of elder bhikshunis to make a sun-wise walk around the cetiya there. This visiting bhikshuni, who was herself an Arahanta, walked ahead of the group. It so happened that she let a drop of her saliva fall on to the cetiya but, unknowing, she passed on. Bhikshuni Ambapalika chanced to see the glob of saliva and she rapped out, “What despicable woman is that who spit all over the sacred stupa. It pains me utterly!” Having cursed thus she went her way.

Some time later, Ambapalika came to reflect upon what she had been taught and the tales of extreme suffering within the human womb. She abhorred such a stage of existence and had no desire at all to be conceived in a human womb. She wished instead to be born upapatika. Ambapalika

第三章

化 生

安巴跋利咖（AMBAPALIKA）的案例

化生（Upupatiku Yoni）的意思是自然或瞬间出生。此即是安巴跋利咖——一个瞬间出生的女人的案例。这是关于她的故事。

在一个久远以前的大劫中，[该劫]在我们的贤劫之前大约 300 大劫，当时名为西奇（Sikhi）佛的正自觉者出世以解救世间。那时，住着一个叫安巴跋利咖的女人。她在那位正自觉者的教法中被达上为比库尼（bhikshuni，bhikkhuni）。她在戒律上是如此的忠诚和坚定。而且她自己负责打扫和维护寺院的场地。有一天，某位比库尼带着一群年长的比库尼来到这个静修所，在那里顺时针绕塔。这位自己也是阿拉汉的来访比库尼，走在人群的前面。碰巧，她让一滴口水落在了塔身上，但是，她并未觉察而离开了。安巴跋利咖比库尼碰巧看到了那一滴口水，她厉声说道：“在圣洁的佛塔上吐痰的是个多么可鄙的女人啊。这让我非常痛苦！“她咒骂了一番，就走了。

过了一段时间，安巴跋利咖开始反思她所受的教导和人类母胎内极度痛苦的故事。她憎恶这样的生存阶段，毫无在一个人类的母胎里受胎的欲望。相反，她希望以化生的方式出生。安巴跋利咖遵守秩序，

remained in the order and kept up her moral practices to the end of her life. After death, she suffered in hell for along span of time for the sin of cursing a Khinasava, a passionless one. Ages after, she was relieved from hell yet to suffer ten thousand rebirths in the human world, living the life of a wanton woman, because she had so cursed the Khinasava. Then in her next existence, the rebirth in question, she sprung to life in a bough of a mango tree in the garden of the King of Vaisali Nagara. In doing so, she instantaneously took on a full-grown human form, that of a woman of marriageable age. By the power of the virtue she had amassed in her long passed life as a bhikshuni, she was now endoured with a beauty unrivalled in all Vaisali.

The caretakers of the royal garden seeing how beautiful she was, brought her to the King. They reported to him thus, “Sire, we have found a woman who sprung of a mango tree. This is she.”

Thus said the King of Vaisali : “If what you have told me is true, then I will name this woman Ambapalika.0 Thus is came to be that Ambapalika resided in the great city of Vaisali. Then the lords and nobles of that city began to quarrel over and vie among one another for the mango woman. The disturbances spread over wider as more people learnt of her beauty. Every man who saw her desired to take her for his wife. This was all due to the consequences of her sin against the Khinasava which were still not yet totally exhausted.

The King having thought the matter over, said: “Our lords and nobles have been quarrelling and vying endlessly over this woman. Come, I will set up this woman as the city's courtesan. Then the lords and nobles can once and for all settle their differences.” Thus Ambapalika became the town harlot, common property to be shared by all the lords and nobles.

Time passed and Ambapalika gave birth to a male child whom she named Kondanna Kumara. Being so faithful to the teachings of our

并坚持她的道德实践，直到她的生命结束。死后，她在地狱里受苦了很长一段时间，因为她咒骂了一位漏尽的圣者。多年以后，她从地狱中解脱出来，却在人界经受了一万次再生，过着一个放荡女人的生活，因为她如此咒骂了漏尽者。然后在她的后有中，即所说的再生，她在韦沙离城（Vaisali/vesali Nagara）国王的花园里的一棵芒果树上突然重生。在如此做时，她瞬间就变为了一个成年人，一个到了结婚年龄的女人。由于在漫长的比库尼生活中积累的美德之力，她现在拥有了所有韦沙离人无法比拟的美丽。

皇家花园的看门人看到她有多么漂亮，就把她带到国王面前。他们这样对他说："陛下，我们找到一个从芒果树上生出来的女人。这就是她。"

韦沙离王这样说："如果你告诉我的是真的，那么我就给这个女人起名叫安巴跋利咖。这样一来，安巴跋里卡就住在韦沙离大城里。于是，那座城市的领主和贵族们为争夺芒果女而争吵起来。随着越来越多的人了解到她的美丽，骚乱蔓延得更广。每个见到她的男人都想娶她为妻。这一切都是由于她对漏尽者的罪恶所造成的后果，而这些果报还没有完全耗尽。

国王想了想，说："我们的领主和贵族们一直在为这个女人争吵不休。来吧，我来安排这个女人当城里的妓女。因此，安巴跋利咖成了城里的妓女，所有领主和贵族都可以分享他们的共同财产。

过了段时间，安巴跋利咖生下了一个男孩，她给他取名衮丹雅 •古马拉（Kondanna Kumara）。她对我们的一切知的佛陀的教导如此

Omniscient Buddha, she had a Monastery built with a vihara, an abode for the monks. She then allowed her son, Kondanna Kumara, to be ordained in the religion of the Lord Buddha, our Enlightened One. Kondanna observed the spiritual practices of a recluse and attained the indiscriminating knowledge of an Arahattaand Khinasava. He thus came to acquire the blessed name of Kondanna Thera. Ambapalika herself listened to the sermons at the monastery of her son and became exaltant. She too had herself ordained in the religion of our Lord Buddha. Later on she also achieved the highest state of virtue. When she finally had done with her life, she passed on into the realm of Nibbana.

That is the story of Ambapalike, the one human being who born Upapatika.

CHAPTER 4

EGG-BORN
THE CASE OF THE BROTHERS
TISSA AND MITRA

A story is related of human beings born of an egg, or Andaja-Yoni.

Once there lived a brahmin in the great city of Pataliputra. While sojourning in a great forest, this brahmin chanced to come up on a beautiful kinnara, a half-bird half-human creature. Her name has not been passed down. The brahmin was struck with love for her, and stayed with her. Thus he cohabited with the kinnara and remained there in the forest with her. The kinnara concieved and later delivered two eggs. When these were hatched, two human male infants emerged. The elder child was named Tissa Kumara and the younger Mitra Kumara. These two brothers grew up and were cognizant of the difference between their parents. They took pity on their parents and said to one another, "To enter into this stream of birth and death, this samsara, is to experience impermanence for all is ever changing. Come, let us join the order of recluses and deliver ourselves to Nirvana." So the two brother Tissa and Mitra lift the forest and became ordained at the lodge of a certain elder named Buddha Thera. Time passed and the two brothers attained the ultimate path of the Arahatta. After they had done with their lives, they passed into the Realm of Nirvana.

Thus ends the story of two human beings who were egg-born.

忠诚，她为比库们建造了一座寺庙。然后，她允许她的儿子衮丹雅 •古马拉在佛陀、我们的正自觉者的教法中达上。衮丹雅观察独处者修心，获得了阿拉汉和漏尽者的无差别智。他因此得到了衮丹雅上座的福名。安巴跋利咖本人在她儿子的寺院听闻了佛法，心生喜悦。她自己也在我们佛陀的教法中得达上。后来她也达到了德行的最高境界。当自己的生命最终结束之时，她进入了涅槃界。

这就是一个化生之人安巴跋利咖的故事。

第四章

卵 生

帝思（TISSA）和米特拉（MITRA）兄弟俩的案例

有一个故事讲的是从蛋里出生的人，或者叫卵生。

从前，有一位婆罗门住在巴嗒厘子（Pataliputra）大城。当这位婆罗门停留在一个大森林里时，偶然遇到了一个美丽的紧那罗（kinnara），一个半鸟半人的生物。她的名字并未流传下来。婆罗门对她充满了爱，并和她在一起。因此，他与紧那罗同居，并与她一起留在森林里。紧那罗怀孕，后来产下两个蛋。当它们孵化出来时，出现了两个人类男婴。大一点的孩子叫帝思 • 古马拉，小的叫米特拉 • 古马拉。这两兄弟长大了，意识到他们父母之间的差异。他们怜悯自己的父母，彼此说:“进入轮回——这生死之流，就是经历无常，因为一切都是不断变化的。来吧，让我们加入隐士的行列，把我们自己送入涅槃。”于是，兄弟帝思和米特离开森林，在一位名叫佛陀长老（Buddha Thera）的长者的孤邸达上。过了段时间，两兄弟达到了阿拉汉的终极之道。在结束了自己的生命之后，他们进入了涅槃界。

两个卵生之人的故事就这样结束了。

CHAPTER 5

MOISTURE- BORN
THE CASE OF THE MOTHER PADUMAVATI

There is a case of human beings being born of moisture, Sansedaja-Yoni. The story is about a woman named Padumavati andher 500 sons.

One day, the wife of a poor tiller of the soil was taking the midday meal to her husband who was working in the fields. The food was in a basket which she carried on her head. On the way to the field, she chanced to meet a Pacceka Bodhi Buddha, a non-teaching Buddha. His grace and dignity filled her heart with joy and she was elated. The woman thought thus to herself : 'I should offer this food to this Pacceka Buddha.' She put the cooked rice into his alms-bowl and on top of it she placed 500 little ball cakes of popped rice blended with honey. Then she looked around and espied a cluster of lotus flowers abloom in a nearby pond. So she went and gathered them, and returned. Into the alms-bowl she put one lotus flower; the rest she laid at the feet of the Pacceka Bodhi Buddha as an offering in worship. She then made obeisances to the Pacceka Buddha and made this wish : “By the virtue of my offering the 500 honey cakes to the Pacceka Bodhi Buddha, may 500 sons be born unto me. And by the virtue of my worshipping at the feet of this Lord with lotus flowers, may the lotus flowers bear up my feet wherever I step.” Then she took her leave and continued on her way.

Long after, when her life in this world had ended, she enjoyed a blissful existence in heaven for a period of time, after which she was reborn into the human world. Because she too abhorred the stage of existence in

第五章

湿 生

母亲芭度马瓦蒂（PADUMAVATI）的案例

有一个湿生（Sansedaja-Yoni）之人的例子。此故事跟一个名为芭度马瓦蒂的女人和她的 500 个儿子有关。

一天，一个贫苦农夫的妻子在给正于田间劳作的丈夫送午饭。食物放在她头上顶着的篮子里。在去田间的路上，她碰巧遇到了一位独觉佛。他的优雅和庄严使她心中充满了喜悦，她很高兴。女人这样想："我应该把这食物供养给独觉佛。"她把煮好的米饭放进他受施的钵里，然后在上面放了 500 个用蜂蜜拌成的小糯米团。随后她环顾四周，发现附近的池塘里有一簇莲花盛开。于是她去将它们收集起来，并返回。她把一朵莲花放进受施的钵里，其余的放在独觉佛的脚下作为表达敬意的献供。然后，她礼敬独觉佛，并在心中这样发愿："因我供养独觉佛 500 个蜜饼的福行，愿我生 500 个儿子。并以我用莲花礼敬圣尊之足的福行，愿我无论走到哪里，莲花都能撑起我的脚。"于是她离开了，继续赶路。

很久以后，当在这个世界的寿命终结了，她在天界享受了很长一段时间的极乐生活，之后她又回到了人间。因为也憎恶在人的母胎里

the human womb, she had set her mind to be born in a lotus flower, and thus it came to pass that she sprung to life inside one of the lotus flowers in a pond at the foot of Mount Himavanta. Now in the great forest of the Himavanta, there lived an all-powerful rishi. Daily he came to bathe in that pond. One day he noticed that all of the lotus buds had opened, save one which remained tightly closed fora further seven days. This puzzled him greatly, and he cut the bud and peeled it open. Inside he discovered an infant girl with skin as beautiful as pure gold. The rishi's heart was filled with love for the tiny infant and he adopted her there and then for his own beloved child. The rishi gave her his thumb to suck, and by the meritorious powers of the rishi and of the infant girl, milk flowed from it. Because she was born of the lotus flower, the great rishi gave her the name Padumavati. From the very first steps she took as a child, lotus flowers sprang fromthe ground under her feet. This was the wish she had made when,once long ago in a past life, she worshipped with lotus flowers at thefeet of the Patyeka Bodhi.

Some time later, there happened to be a hunter hunting for game in the Himavanta Forest and he chanced to espy her beauty. So he informed Brahmadatra, the reigning Lord of Varanasi. Lord Brahmadatra sought out the hermit and asked for the girl to be his wife. Time passed and Padumavati conceived. At the end of ten months, she gave birth to 500 royal male infants. Of all the infants born of her, only the eldest developed within the placenta. The other 499 grew on its outer surface. The infant who was born enwrapped in the placenta was named Paduma Kumara. When they grew up, all the 500 kumaras were ordained, and all attained enlightment as individual Pacceka Buddhas. After their birth in the human world came to an end they proceeded to nirvana.

The eldest of the 500 brothers, Paduma Kumara, who was conceived within the placenta, was a Jalamabuja-Yoni, one born from the womb. The 499 other brothers and the Mother Padumavati, were Sansedaja-Yoni, born of moisture. Thus ends the story of human beings who were moisture born.

的生存阶段，所以她决心在一朵莲花里出生，于是她就在雪山（喜马拉雅）山脚下一个池塘里的一朵莲花中再生。在雪山的大森林里住着一位大威能的仙人。他每天都来那个池塘洗澡。一天，他发现所有莲蕾都开了，除了一个花蕾在七天内保持紧闭。这使他大惑不解，于是他剪下花蕾，把它剥开。在里面，他发现了一个皮肤如纯金般美丽的女婴。仙人的心中充满了对小婴儿的慈爱，他就这样把她当作自己心爱的孩子。仙人把自己的拇指给她吮吸，借助仙人和小女孩的功德，乳汁从拇指中流出。因为她出生在莲花中，伟大的仙人给她起了个名字叫芭度马瓦蒂。当她还是个孩子的时候，从她迈出的最初一步，就有许多莲花从她的脚下涌出。这是她在很久以前的过往生以莲花礼敬独觉佛之足时所发的愿。

过了一段时间，碰巧有一个猎人在雪山森林里打猎，他偶然发现了她的美丽。于是他通知了巴拉纳西的君主梵授（Brahmadatra）。君主梵授找到了那位隐士，并请求娶这女子为妻。时光流逝，芭度马瓦蒂怀了孕。十个月后，她生下了 500 个王室男婴。在她所生的所有婴儿中，只有最大的婴儿在母胎内发育。另外 499 个长在它的外表面。出生时被胎盘包裹的婴儿名叫巴度马·古马拉（Paduma Kumara）。当他们长大后，所有的 500 古玛拉们都出了家，并且都获得了作为独觉佛的正觉。在于人界的出生结束后，他们进入了涅盘。

在 500 个兄弟中，最年长的是巴度马·古马拉，他是通过母胎受孕的，是一个胎生(Jalamabuja-Yoni)者。其他 499 个兄弟和母亲芭度马瓦蒂是湿生（Sansedaja-Yoni）者。湿生之人的故事到此结束。

CHAPTER 6
THE FOUR CAUSES OF DEATH

The termination of life, occurs only upon four causes. One of these causes is termed Ayukhaya, the termination of life by reason of one's life-span. One cause is termed Karmakhaya, termination by reason of one's karma. Another is Ubhayakhaya, termination by reason of both one's karma and one's life-span; and the fourth cause is Upacchedakarmakhaya, the termination by reason of destructive karma which cuts short one's life.

Ayukhaya refers to the termination of life at its proper time, even should this be at a very young age. If one's life ends before its proper time, it is because of one's karma. If death occurs when one reaches a ripe old age and should properly come to the end of one's life, it is termed Ubhayakhaya. The case of one who lives well yet death comes suddenly and violently, such as through being stabbed, clubbed or slain, or by falling off a tree or drowning, is one of destructive karma, or Upacchedakarmakhaya. This last cause of termination of life sometimes withstands curing and healing efforts, and may be stronger than one's previous karma. So there are all these karmas which move all sentient beings through the cycle of birth and death. But how many karmas are there?

There are the four originating karmas which are the bases for all the other karmas. They are Janaka-Karma, Upathambhaka-karma, Uppilaka-karma and Upaghataka-karma. Janaka-Karma or regenerative action, is that which brings into being all of us mortals. Upathambhaka-karma or supportive action enhances happiness and misery or pleasure and plight. Uppilaka karma or suppressive action, is that which frustrates one's happiness or restrains one's suffering. Upaghataka-karma or destructive action, is the karma which interrupts and severs all life processes.

The resultant karmas give rise to suffering, and these too are four-fold. The four karmavipaka are Pancanantariya-karma, Asanna-karma, Acinna-karma and Katatta-karma. The vipaka, or result, effected by Pancanantariya-karma is great and weighty, or immediate. Asanna-karma gives rise to short-lived vipaka, and is proximate. The Acinna-karma, or habitual karma, produces supportive and continuing results, and is chronic.

第六章

四种死因

生命的终结，只有四种原因。其中一种原因被称为“寿尽”（Ayukhaya），由于一个人的寿命而生命终止。一种原因被称为“业尽”（Karmakhaya），因一个人的业力而终止。另一种原因是“两者[皆]尽”（Ubhayakhaya），由于一个人的业力和寿命而终止；第四种原因是“毁坏业尽”（Upacchedakarmakhaya），由于毁灭性的业力而终止，它缩短了一个人的生命。

“寿尽”指的是生命在适时终止，即使是在很小的时候。如果一个人的生命在适时之前结束，那是因为一个人的业。如果死亡发生在一个人的晚年，并应该适当地结束一个人的生命，它被称为“两者皆尽”。如果一个人活得很好，但死亡来得突然而猛烈，比如被刺、棍打或杀、从树上掉下来或淹死，这是一种毁灭性的业力，或者说是“毁灭业”。生命终结的最后一种原因有时会经受治疗和康复的努力，并且可能比你以前的业力更强大。因此有所有这些业在推动一切有情众生穿越生死轮回。但是有多少种业呢？

有四种根本业，它们是所有其他业的基础。它们分别是令生业（Janaka-Karma）、支持业（Upathambhaka-karma）、阻碍业（Uppilaka-karma）和毁坏业（Upaghataka-karma）。令生业或再生行为带来我们所有凡夫的生命。支持业或支持性的行为增强了幸福和痛苦或者快乐和苦难。阻碍业或阻碍的行为使一个人的幸福受阻或抑制一个人的痛苦。毁坏业或破坏性的行为，是阻断和中断所有生命进程的业力。

因此而生之业导致痛苦的生起，这业也有四种。四种业异熟（karmavipaka）是重业（Pancanantariya-karma）、近死业（Asanna-karma）、惯性业（Acinna-karma）和已作业（Katatta-karma）。异熟（vipaka）或果报受重业的影响最大与最重或直接。近死业带来短命的果报，并且是最接近[死亡]的。惯行业，或习惯性业力，产生支持性和持续性的结果，是慢性的。已作业的果报可以是有益的，也可以是有害的，

The vipaka arising of Katatta-karma can be either wholesome or unwholesome and the effect is quite rapid, appearing almost as soon as the act is done.

Then there are four types of ripening karma which too bring the results of one's actions upon one. They are Ditthadharma vedaniya karma, Upapajja-vedaniya karma, Aprapara-vedaniya karma and Ahosi-karma. Ditthadharma ripening karma, whether from a wholesome or an unwholesome action committed in the present life, will ripen to serve one in this same lifetime. The karma-result of Upapajja-vedaniya karma will ripen and come upon one in the next lifetime. Aprapara-vedaniya is a karma result that pursues one until nirvana. The Ahosi-Karma resolves any results, and affects one not al all.

CHAPTER 7

DEATH AND REBIRTH

All beings, approaching the few last moments of their lives, see a vision. Were they to go to hell, the visions that appear to them are a flame, red-cotton trees of iron, of hell-beings carrying mallets, spears and swords, coming to drag them away. To those who are to be re-born human, come visions of lumps of flesh. Those who are to take on existence in heaven, may see Kalpavriksha, wishing trees or golden abodes, beautiful jewelled palaces, or devyatas dancing. If they are to be born pretas they may see rice-husks, withered grains, or they may feel thirsty, for visions of blood and pus may appear before them. If they were to become such lowly animals as the birds and the beasts or pigs or dogs, they may see forests, trees, clumps of bamboo or ranges of hills, or creatures of the wild or of the household.

As they are near the point of death and rebirth, all beings become aware within themselves of the process of the mind-consciousness, namely 51 moments of consciousness. This is just prior to breathing their last and taking another existence. What are these 51 citta? They are:

效果相当迅速，几乎在行为完成后就出现了。

又有四种成熟之业也给一个人的行为带来果报。它们是现法受业（Ditthadharma vedaniya karma），次生受业（Upapajja-vedaniya karma），后后受业（Aprapara-vedaniya karma）和无效业（Ahosi-karma）。现法受业，无论是来自当前生命中所做的有益的还是有害的行为，都将在同一期生命中成熟以服务一个人。在下一生中，由次生受业的业果将会成熟并降临到一个人的身上。后后受业是直到涅槃之前都将跟随一个人的业果。无效业并不会决定任何结果，也不影响一个人。

第七章
死亡与再生

所有的生命，接近生命的最后时刻，看到一个景象。若将堕入地狱，他们所看见的景象就是火焰、铁红棉树、地狱里的人拿着木槌、矛和剑，来把他们拖走。对那些即将再生为人者来说，一团肉块的景象出现。那些在再生于天界的人，可以看到如愿树（Kalpavriksha）或黄金住所、美丽的宝石宫殿或天人跳舞。如果要投生为鬼，他们将看见稻壳、干瘪的谷粒、或因血与脓的景象出现在他们面前而可能感到口渴。如果要成为鸟类、野兽、猪或狗这样低等的畜生，他们可能会看到森林、树木、竹林、山岭、野生或家养的动物。

当他们接近死亡和再生之时，所有的生命都会在自己名为 51 心识刹那的心识过程中变得有觉知。这只是在他们呼出最后一[口气]并接受另一个生命之前。这 51 心是什么？它们是：

Bhavanga-calana, the elements of which are six, that causes the minimal mind-consciousness to function, progressing in three stages, Upapada, Thiti and Bhanga-arising, enduring and breaking up;

Pancadvaravajana, the elements of which are three, that causes awareness of mind-consciousness or mind-objects at the doors of the five senses;

Vinnana, the elements of which are three, that also causes awareness;

Sampatichana, the elements of which are three, that causes the mind-consciousness to receive, that is to become cognizant (of the mind-object);

Santirana, the elements of which are three, that causes the mind-consciousness to determine;

Votthappana, the elements of which are three, that cause the mind consciousness to investigate (the mind-object);

Javana, the elements of which are twenty-one, that causes the impulsion of mind-consciousness to react to the aforesaid (mind-objects);

Tadarammana, the six elements that cause the mind-consciousness to register; and

Bhavanga, the elements of which are three, that causes the passing away even minimal of mind-consciousness.

These are all the 51 moments that comprise the process of consciousness or Citavithi. All beings have the seven Javana-Cita or impulsive mind-consciousness, which are the principle sense-elements.

Once the last breath has been breathed and life departs, beings leave behind their Pancasakandha, the five physical and mental aggregates or phenomena of existence. What does one pursue are the merits and demerits from which arise vipaka. The merits and demerits give rise to good and bad results, which explains why some people are beautiful and some are not, why some have long lives and some short, why some are masters of men, some wealthy and some poor, why some are with intelligence and some without. With good vipaka, those who are well-learned in The Abhidharma see the truth. Those who learned not and heeded not, even with great difficulty cannot comprehend.

So ends the Fifth Book, the Pancama-kanda, a short discourse on us, beings in the Manushya Domain.

有分波动（Bhavanga-calana），其要素有六种，使最小的心识发挥作用，并分三个阶段推进：生（Upapada）、住（Thiti）、灭（Bhanga）；

五门转向（Pancadvaravajana），其要素有三种，导致在五种感官之门的心识或意识对象的识知；

识（Vinnana），其要素有三种，同样导致识知；

领受（Sampatichana），其要素有三种，导致心识接受，即变为对意识对象的了解；

推度（Santirana），其要素有三种，导致心识去探查；

确定（Votthappana），其要素有三种，导致心识去调查（意识对象）。

速行（Javana），其要素有 21 种，导致心识冲动对上述情况（意识对象）起反应；

彼所缘（Tadarammana），三种要素导致心识记录；以及

有分（Bhavanga），其要素有三种，导致甚至是最小心识的消失。

这就是构成心识（Citavithi）过程的全部 51 个刹那。一切有情都有七个速行心或冲动意识，这是主要的感知要素。

一旦呼出最后一口气，生命结束，有情就会舍弃他们的五蕴（Pancasakandha）——五种物质和精神的聚集或存在的现象。紧跟一个人的是能产生果报的善业和恶业。善业和恶业导致好的和坏的果报，这就解释了为什么有些人美丽而有些人丑陋，为什么有些人长寿而有些人短命，为什么有些人是男主人，有些人富有而有些人贫穷，为什么有些人聪明而有些人愚痴。有了好的果报[39]，那些精通胜义法（阿毗达摩）之人就能见到真理。而那些无知无闻之人，即使费很大的劲也无法理解。

第五品（Pancama-kanda）到此结束，这是一篇关于我们人界有情的简短论述。

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[39] 应是指具有生得慧，即三因结生者。

BOOK SIX

LESSER GODS AND ANGELS

CHAPTER 1

THE HEAVEN OF THE FOUR GUARDIAN KINGS

An account will now be given of the devyatas, of celestial beings who come into existence in the sensuous plane. There are three types only. One is termed Sammuti-devata[40], (or devas) by convention. The second are the Uppati-devatas, who are devas by virtue of their birth in a heavenly domain. The third are called Visuddhi-devata, devas by virtue of their purity. The lords and princes of this earthly existence who are cognizant of true knowledge and its entailing merits, and who ruled by the Ten-Fold Principles of Kingship, are entitled Sammuti-devatas by customary consent. From the Plane of Chakamavacara, the Sensuous World, up to but not including the Brahma World, the beings of these heavenly domains are all Uppati-devatas. The Lord Buddha, the Paccekhabodhi or the individual Buddhas, and the Arahantas or Khinasavas, the Holy Ones, since they have attained nirvana, are termed Visuddhi-devatas.

The devyatas, whether they come into existence in the celestial sphere, in the airy space above us, or on this earth of ours, are all Uppati-devatas, assuming their birth instantaneously by one of the nine rebirth linkings afore described. Of those who come to be born on this earthly sphere, some take to the mountains and their dwelling places are on mountain tops, while others take to the trees and their dwelling places are in the tree tops, among the foliage or in the crowns. If trees are cut and felled or fell down on their own, their vimana palaces on top are destroyed. Unless the tree lives on, in which case their palaces remain intact. However, if the tree were utterly destroyed uprooted, all the dwelling places of these celestial beings would entirely disappear. No mortal eyes have ever seen these palatial abodes. Only the devyatas themselves, and ghosts, can see where they are. Once an

[40] devatas, devyatas, devas : all mens angels or celestial beings, the differenceation in spelling is in accordance with that of the thai text.

第六品
较低等的天人

第一章
四大王天

现在我们将介绍在欲界投生的天人。[他们]只有三种类型。一种被称为世俗天（Sammuti-devata）。第二种是飞行天（Uppati-devatas），他们是天界的天人。第三种被称为清净天（Visuddhi-devata），因他们纯净的美德而为天。此凡俗有情中的君主和国王们，如果他们了解真正的智慧及其所涉及的善法，并且依照王权的十种原则进行统治，按照惯例，他们被称为世俗天。从六欲界（Plane of Chakamavacara），直到但不包括梵天界，这些天界的有情都是飞行天。佛陀、独觉佛以及阿拉汉，这些圣者，因为他们已经证得涅盘，所以被称为清净天。

天人，无论是投生于我们上方空中的天界，还是在我们的地面上，假如他们的出生是通过前面描述的九种结生之一化生的，则都是飞行天。那些投生于地界的天人，有一些喜欢山且他们的住所位于山顶，而另一些人则喜欢树，他们的住所则位于树梢、树叶或树冠上。如果树木被砍倒，或是自己倒下，他们在上面的维马那（vimana）宫殿就被毁坏了。除非这棵树还活着，这样他们的宫殿才能完好无损。然而，如果这棵树被彻底摧毁，并连根拔起，那么这些天人的所有住所都将完全消失。凡夫的眼睛从未见过这些富丽堂皇的住所。只有天人自己和鬼才能看它们在哪里。一旦一个住所

abode is destroyed, the Four Guardians would grant them favor by commanding the Four Grardians devyatas to deliver new abodes to those so displaced. However none can choose where they will live.

High above this land on which we dwell, as far as 326,000,0000 wa or measured in yojana, at a height of 46,000 yojana, there lies the celestial domain of Catumaharajikabhumi, resting atop Mount Yugandhara. To the east and west of, and to the south and north of, the majestic Mount Sineru, are four celestial cities. Each city extends 400,000 wa and are the same across. The surrounding walls are of gold and the seven kinds of gems. These walls rise 8,000 wa. Each gateway is crowned with a golden spire, and every gate panel is elaboratedly decorated with gems. There are precious abodes for the devyata within the city walls. The ground is paved with gold, and is as smooth and even as the face of a drum, yet as soft as cushions to walk upon. the surface springs back leaving no trace of any foot print at all. Moreover, the water in all the ponds is clearer than crystal and so fragrant it is as though scented. Five different types of blooming lotus plants abound in the ponds. There are in these cities, fine trees and plants which bloom and bear superb fruits without cease.

Speaking now of the Four Guardians, King Dhataratharaja, is the lord of the devyatas of the eastern region, east from Mount Sineru to the eastern wall of the universe. As for the western region extending to the universe wall to the west, Virupakkharaja rules over the majestic garudas and the nagas inhabited in and around there. The lord of the yaksha demons of the kind known as Kumbhanda and of the devyatas in the region south of Mount Sineru to the universe wall, is named King Virulhakaraja. To the north, from Mount Sineru to the north wall of the universe, is the region ruled over by Vairasaravana Maharaja, the Lord of all the yakshas and of the devyatas in the north.

The life-span of the inhabitants of Catumaharajika lasts 500 divine years, which for us would be 9000,000 earthly years. The devas in this level of heaven all have their dwelling places. Some are 8,000wa wide, some 16,000 wa wide, some 80,000 wa, some 88,000 wa wide all scattered about

被摧毁，四位守护者会命令四王天的天人将新的住所交付给那些流离失所者来给予他们恩惠。然而，没有人可以选择他们将住在哪里。

在我们居住的这片土地之上，高达 3260000000 瓦，以由旬衡量则是 46000 由旬，有[名为]四大王界（Catumaharajikabhumi）的天界坐落于持双山之顶。雄伟的须弥山东、西、南、北有四座天城。每座城市延伸 400000 瓦，并且宽度也是如此。周围的墙是用黄金和七种宝石所造。这些墙高达 8000 瓦。每道大门都有一个金色的尖顶，每块门板都精心装饰着宝石。城墙内有天人的宝屋。地面是用金子铺成的，像鼓的表面一样光滑平整，但又像走在垫子上一样柔软。表面弹回，没有留下任何脚印的痕迹。而且，所有池塘里的水都比水晶还清澈，芳香扑鼻。池塘里盛开着五种不同类型的莲花。在这些城市里，有美丽的树木和植物，它们不停地开花结果。

现在谈到四位守护者，持国（Dhataratharaja）天王，是须弥山往东至世界的东墙，这东方地区的天人之王。至于向西延伸至世界墙的西方区域，广目天王（Virupakkharaja）统治着威严的大鹏金翅鸟（garudas）和居住在那里和周围的龙（nagas）。在须弥山以南至世界墙的地方，一种以瓮睾鬼（Kumbhanda）闻名的亚卡和天人之主，被称为增长（Virulhakaraja）天王。在北方，从须弥山到世界的北墙，是韦沙瓦纳天王（Vairasaravana Maharaja）统治的地区，他是北方所有亚卡和天人之主。

四王天居民的寿命持续了 500 天年，对我们来说就是 9000000 地球年。在该层天界的天人都有自己的住处。有的 8000 瓦宽，有的 16000 瓦宽，有的 80000 瓦宽，有的 88000 瓦宽，散落于须弥山的四方。在

the four sides of Mount Sineru. Only the four devata cities of the Guardian Kings themselves are found on the cest of Mount Yugandhara. Although only extending close to the wall of the universe, the dwellings about the four sides of Sineru Mountain all belong to the domain of Catumaharajika. The sun, the moon, the twenty-seven lunar mansions and the fixed stars all constantly revolve around majestic Sineru.

Lord Indra has assigned these four devata to guard over every place in the heavens and on earth, whence they are known as the Catulokapala, the Four Guardians of the Worlds. These devata are 6,000 wa tall, and their devata followers are all 4,000 wa tall. Whoever has done meritorious deeds and comes to be born a devyata will be favored with crystal palaces and divine treasures.

To him who dwells in an abode, if another, lesser devyata comes into existence in the folds of his garment, then that devyata becomes his "child". If a lesser devyata comes to be born upon the sleeping place of the abode - owner, then that devyata becomes his "wife". If a lesser being is born by the foot of his sleeping place, then that devyata becomes a serving maiden to the abode - owner. Any lesser being who comes to be born by the door, or by an enclosing wall, belongs to the abode-owner and serves him. If lesser being is born outside the wall of one or other of the abode-owners, then that being belongs to the devyata whose territory he was born within, and he owes him a part of his labour. If it happens that a devyata is bornin no-man's land between two territories, then the two host-devyatas would have to seek the judgement of lord Indra, who would then command one of his devatas to take measure of the distances to the spot in which the being came to be, and would favor the side which was the nearer. If it so happened that the distances were exactly the same, then the Lord Indra would inquire of the direction the being faced at the moment he came into being, and the Lord would favor the devyata whose territory lay in that direction. But if the being's face were turned upwards al the moment he came into existence, then the Lord would favor neither one nor the other, and to slave off a quarrel, he would take the devyata for his own, as if he had been reborn in the Lord Indra's own territory.

All the celestial beings are born fully-grown and gloriously attired. Their outward appearance is forever youthful, as a maiden at the age of 16.

持双山的最深处，只有守护天王他们自己的四个天城。虽然只是延伸到靠近世界墙之处，但在须弥山四周的住所都属于四大天王的领地。太阳、月亮、27 座月宫和恒星都围绕着雄伟的须弥山旋转。

因陀罗主（沙格天帝）已经指派这四位天人守护着天界和地面上的每一处地方，在那里他们被称为四世界护者（Catulokapala）——世界的四个守护者。这些天人都有 6000 瓦高，而其天花则有 4000 瓦高。凡造了殊胜善行而投生为天人的，必得水晶宫殿和天界财富的眷顾。

对于居于一处住所里的天人来说，如果另一个小天人出现在他的衣襟里，那么该天人就成了他的“孩子”。如果一个较小的天人出生在屋主休息的地方，那么这个天人就成了他的“妻子”。如果一个较小的有情是出生于他休息处的地板，那么那个天人就成了屋主的侍女。任何出生在门前或围墙旁的较小有情，都属于屋主并为他服务。如果较小的有情出生在某一个或其他屋主的墙外，那么这个有情就属于他出生的领地所属的天人，他要为他做一部分工作[41]。如果一个天人碰巧生于两个领地之间的无人领地上，那么两个天人主将不得不寻求因陀罗主的裁决，然后他将命令他的一个天人测量到有情出生之处的距离，并且会偏向较近的那一边。如果真是距离完全相同的，那么因陀罗主就会询问他在出生的那一刻所面朝的方向，并且会眷顾领地位于该方向的天人。但是，如果投生的那一刻，有情的脸一直朝上，那么主既不会偏袒这一个，也不会偏袒另一个，为了摆脱争吵，他会把天人视为自己所有，就如同他是在因陀罗主自己的领地上再生一样。

所有的天人都是生来就完全长成的，并穿着华美的衣服。他们的外貌永远年轻，像 16 岁的（少男与）少女。他们的身体纯净无瑕。

[41] 直译为他欠他一部分劳动。

Their bodies are pure and completely without blemish. Inwardly, there is absolutely nothing foul or evil smelling. They possess the power to change themselves into any size they wish. ln a space as minute as the breadth of 'a human hair there could be fitted 20devyata, or 40, 60 or 80. They exist on divine food which is completely absorped into their bodies, thus producing no wastage or residue, unlike we mortals. All their life they suffer no illness or even the slightest ailment, but remain perfect and always happy. They live blissfully with their wives and children for their full life-span.

So ends the account of the devyata in the Heaven of Catuma-harajika of the Four Guardian King.

CHAPTER 2
TAVATIMSA HEAVEN

High up over the region of Catumaharajika, and additional 336,000,000 wa high up, and directly above the majestic Mount Sineru, lies the Domain of Tavatimsa, the Heaven of the Thirty-Three, where is found the City of Indra, the Lord of all the devyata. On the peak of the Sineru Mountain is the City, and the realm extends for 8,000,000wa all around. At the very summit of Mount Sineru are magnificent palaces, wherein it is possible to find all things of excellence and all that is pleasurable. In distance, the City of Indra measures 8,000,000wa from the east city-gate to the west city-gate, and it is as long from south to north. There are walls on all four sides of this grand City, with one thousand gateways. Golden spired structures studded with the seven kinds of gems surmount every gateway. From the ground to the tip of a gate's spire is 250,000 wa. When opened, all sorts of pleasing sounds like beautiful music can be heard coming through the gateway. All the celestial residents of

内心绝无任何恶臭。他们有能力把自己变成自己想要的任何尺寸。在一个只有一根头发那么宽的空间里，能够容纳 20、40、60 或 80 位天人。他们以天食为生，这些食物被完全吸收到他们的身体里，因此不会产生浪费或残留物，不像我们人类。他们一辈子不会生病，甚至没有一点小病，而始终保持完美和幸福。他们与妻子和孩子幸福地生活了一生。

四王天的天人的叙述就此结束。

第二章

三十三天

三十三天（Tavatimsa）位于四王（Catumarajika）天上空 336000000 瓦（wa）的高处，在雄伟的须弥山（Mount Sineru）的正上方，坐落着三十三天的领地，这里是所有天人之主因陀罗（Indra）的城市。须弥山山顶上是城市，该地向四周延展 800 万瓦。在须弥山的最高峰是宏伟的宫殿，在那里可以找到一切优越与令人愉快之物。在远处看，从因陀罗城东门到西门宽 800 万瓦，南北长也是如此。这座宏伟的城市四面都有城墙，有一千道门。七宝镶嵌的黄金尖顶结构，遍布每一道大门。从地面到大门尖顶的高度是 250000 瓦。打开后，通过大门可以听到如美妙的音乐一般的各种悦耳的声音。三十三天的所有

Tavatimsa perceive with pleasure the sounds of noble elephants trumpeting and the rumbling of crystal chariots.

In the centre of the City of Traitrimsha rises Vaijayanta, the Divine Palace of Indra, some 25,600,000 wa in height, so gloriously magnificent is it with gems of the seven noble kinds, the Sattuvidha-ratana, themselves 2,400,000 wa in height. These gems were given to Indra to whom belongs the Vaijayanta Palace.

On the eastern side of the City there lies a heavenly garden named Nandanavanudayana. Its surrounding walls measure 8,000,000 wa, and every gateway is crowned with splendid spired structures. Within this precious garden are all sorts of fine trees bearing fruits and flowers growing perfectly in great abundance. There are there, many pleasant and delightful corners where the devyata of Traitrimsha Heaven take their pleasure. Next to the garden, on the side facing the City, there are two large expanses of water. One is called Nanda Pokkharani and the other Chula Nanda Pokkharani. The water in these ponds is so sparklingly clear there appears to be a thin crust of a blue gemstone, the Indanila, so beautiful and be sparkled is the lightning-like surface of the ponds.

By the edge of each pond has been set a slab of stone. One is named Nanda Parithipasana, the other Chula Nanda Parithipasana. These two stone slabs have a radiant glow to them, and upon being touched they feel as soft and pliable as an animal skin.

To the south of Traitrimsha City, on the outer side of the wall, lies a large garden named Pharusakavana. All the trees and plants which grow within this garden are graceful and are as fine of form as if they were purposely shaped. There are walls on all sides of the garden, 5,600,000 wa in circumference, and over every gateway is a spired housing elaborately decorated with gems. Near the garden in the direction of the City, are to be found two large ponds, Bhadra Pokkharani and Subhadra Pokkharani. Beside each pond is a block of stone. One is named Bhadra Parithipasana and the other Subhadra Parithipasana. These stones are smooth and as soft to the touch as very fine leather.

To the west of the City, on the outer side, lies another large and quite superb garden. This one is called Citralatavana. Here all the trees grow looking perfectly lovely and they are as though intentionally arranged. The enclosing wall has gateways crowned with gem-encrusted spires with the wall itself 400,000 wa around. Next to this garden, on the side facing the

天界居民都能愉悦地感受到尊贵大象的吼叫声和水晶战车的轰鸣声。

在三十三天城市中心矗立着因陀罗的神圣宫殿——最胜殿（Vaijayanta,Vejayanta），大约有 25,600,000 瓦高，它因具七种宝石（Sattuvidha-ratana）而[显得]如此的辉煌壮观，宝石本身有 2,400,000 瓦高。这些宝石被送给了最胜殿所属的因陀罗。

城东有一个名为欢喜园（Nandanavanudayana）的天界花园。它周围的城墙有 800 万瓦，每道门都有壮丽的尖顶结构。在这座珍贵的花园里，有各种各样的美妙的树木，树上硕果累累，花团锦簇。那里有许多可喜和怡人的角落，在该处，三十三天的天人获得了他们的快乐。邻近花园，对着城市的那一边，有两大片水域。一个叫欢喜池（Nanda Pokkharani），另一个叫小欢喜池（Chula/Cula？Nanda Pokkharani）。这些池塘里的水是如此的晶莹剔透，似乎有一层薄薄的蓝宝石（Indanila）外壳。如闪电一般的池塘表面是如此美丽而闪耀。

在每个池塘的边缘上都立了一块石板。一块叫欢喜圆立石（Nanda Parithipasana），另一块叫小欢喜圆立石（Chula Nanda Parithipasana）。这两块石板散发着璀璨的光芒，并且一碰触就感觉像兽皮一样柔软和柔韧。

在三十三天城南的墙外，坐落着一个名为刺篱木林（Pharusakavana）的大花园。所有生长在这个花园里的树木和植物都优美像被有意雕琢一样。花园的四周都有围墙，周长 560 万瓦，在每道门的上方都有一座用宝石精心装饰的尖顶屋。面向城市的花园旁边有两个大池塘，贤池（Bhadra Pokkharani）和善贤池（Subhadra Pokkharani）。每个池塘旁边都有一块石头。一块叫做贤圆石（Bhadra Parithipasana），另一块叫做善贤圆石（Subhadra Parithipasana）。这些石头光滑柔软，摸起来就像优质的皮革。

在城西之外，坐落着另一座庞大而又极为华丽的花园。它叫做美蔓林（Citralatavana）。在这里，所有的树都长得非常美丽，好像是刻意安排的一样。围墙的大门有着镶嵌着宝石的尖顶，而围墙本身周长 40 万瓦。在这个花园旁，面向城市的一侧有两个池塘，美池

City, lie two ponds, Citra PokKharani and Cula Citra Pokkharini. By their banks, are two slabs of stone, Citrapasana and Culacitrapasana. Both stones seem to emanate a lovely glow, and upon touching them they feel as soft and pliable as fine leather. To this garden celestial beings, male and female, often come for pleasurable pursuits.

Outside and to the north of the City of Traitrimsa lies a very extensive garden called Missakavana. All the trees and plants in this garden are superb and pleasing of form. They look as though they had been purposely shaped and arranged. The garden wall is 4,000,000wa around and has gateways topped with splendid gem-studded spired structures. Two large expanses of water lie near the garden on the side facing towards the City. They are named Dharma Pokkharani and Sudharma Pokkharani. On the edge of each pond stands a block of fine stone, by one the Dharma Parithipasana, by the other the Sudharma Parithipasana, from which light seems to come in beautiful rays; and upon touching, they feel as soft as an animal skin.

Beyond the City of Traitrimsa to the northeast, there lies yet another large garden. This one is named Mahavana and a very delightful garden it is. The enclosing wall of the garden is of pure gold, and is 600,000 wa around. Every gateway in the wall is surmounted with a gem-encrusted spired top. Inside the Mahavana garden are found one thousand palace pavilions, all golden and elaboratedly decorated with Sattavidhratana, the seven kinds of noble gems. Between the two large and pleasant gardens of Mahavana and Nandanavanudayana there is one very beautiful crystal pond, the bottom of which is lined with Sattavidhratana over an expanse of 800,000 wa.

There stands a royal carriage named Vaijayantaratha. On this carriage there is placed a crystal platform 8,000 wa across and equally long. Over the center of the platform rises a royal tiered umbrella, as large as one yojana in diameter. The umbrella shines brightly over the soft, white glow of the platform. Together they seem like the sun casting its light upon the paling moon. To the fore of the carriage is a team of 2,000 noble steeds, a thousand to each side, and every one of these steeds is nobly caparisoned with gem-studded trappings. The carriage is all gold elaboratedly decorated with gems of the seven noble kinds. Strings of pearls, and garlands of beautiful flowers, gold, silver and other gems are draped and hung everywhere. There are crystal leaves and little golden bells to trim the carriage, and they sparkle brilliantly like flying arrows or bolts of lightning.

（Citra PokKharani）和小美池（Cula Citra Pokkharini）。岸边有两块石板，美石（Citrapasana）和小美石（Culacitrapasana）。每块石头看起来都散发出美丽的光芒，而且触摸时，它们就像精致的皮革一样柔软和柔韧。无论男性天人还是女性天人，都常来此园寻求欢愉。

在三十三天城北的外面坐落着一个很大的花园，叫做混合林（Missakavana）。这个花园里所有的树木和植物都是上乘的，外形优美。它们看起来好像是经过精心设计的。花园围墙的周长有 400 万瓦，大门的顶部有镶嵌着宝石的尖顶结构。朝向城市一侧的花园附近有两大片水域。他们被命名为法池（Dharma Pokkharani）和善法池（Sudharma Pokkharani）。在每一个池塘的边上立有一大块精细石，一块是法圆立石（Dharma Parithipasana），另一块是善法圆立石（Sudharma Parithipasana），光似乎从那里散发出美妙的光线；触摸时，它们感觉像兽皮一样柔软。

在三十三天城市的东北部，还有另一个大花园。这是一个非常怡人的花园，名叫大林（Mahavana）。花园的围墙是纯金的，周长 60 万瓦。墙上的每一个大门都有镶着宝石的尖顶。在大林花园内，有一千座殿阁，它们都是金质的，并以七种高贵的宝石（Sattavidhratana）精心装饰。在大林和欢喜园这两个大而宜人的花园之间，有一个非常美丽的水晶池塘，池底铺设有七宝，面积达 80 万瓦。

那里有一辆名为最胜车（Vaijayantaratha, Vejayantaratha）的皇家马车。在这辆马车上，有一个长宽都为 8000 瓦的水晶平台。在平台的中央升起一把皇家叠伞，直径有一由旬大。伞在平台柔和的白光映衬下闪耀着明亮的光芒。它们合在一起就像太阳把它的光芒照射在了洁白的月亮上。在马车的前面是由 2000 匹高贵的骏马组成的一支队伍，两边各有一千匹，每匹骏马都高贵地批挂着镶满宝石的饰物。马车是纯金的，上面精心装饰着七宝。一串串的珍珠，美丽的鲜花做的花环，金、银和其他宝石悬挂于各处。还有水晶叶和小金铃装饰着车厢，它们像飞箭或闪电一样闪闪发光。皇家马车看起来异常美

The royal carriage appears utterly beautiful, its glory beyond description. Whenever a breeze is stirring, all sorts of wonderful musical sounds are heard, as if celestial beings were playing on the gamelans, gongs, conches, lyres, drums and trumpets in that celestial kingdom.

On the eighth day of the waxing moon and the waning moon, on the full moon day, and on the day of the new moon, Dhataratharaja and all his devyatas of the east region from Mount Yugundhara to the wall of the universe, together with the gandharvas, the celestial musicians, dress lavishly in all their finery of silver and gold. Numbering in more than hundreds of millions, they have crossed the sky to all assemble on the east side of Yugundhara. They assemble in all their finery of silver and gold. The instruments and arms they carry, such as insignias, spears and swords, fly whisks, chowries, are all in gold and silver. Some carry mallets, some pestles made of gold and silver, others carry banners and flags, also of gold and silver. Then they ascend Mount Yugundhara, cross the sky to the east, and wait on the eastern wall of the universe.

Next comes Virulhakaraja, the Lord of all the spirits and the Kumbhanda demons of the region south from Mount Sineru to the wall of the universe. Virulhakaraja and his entourage all appear in their finery of gems and jewels numbering in the hundreds and thousands of millions, carrying mallets and clubs studded with diamonds and gems. Lord Virulahakaraja rides a noble steed fully caparisoned in diamond and gems studded trappings, leading his entourage across the sky to assemble on the south side of the Yugundhara. Fromthere they march to the southern wall of the universe and return by air.

Next comes Virupukkharaja, the Lord of all the nagas of the western region from Mount Sineru to the western wall of the univers. His entourage in the hundreds of millions wears ornaments and articles made of red gems. They carry mallets, fly-whisks and clubs, all studded with the same red gems. Lord Virupakkharaja leads his entourage of devyata followers and nagas to the western wall of the universe and back to Mount Yugundhara at the west side of Mount Sumery.

Last comes Vaisaravana Maharaja, the Lord of all the Yakshas and devyata in the region north from Mount Sumeru to the northern wall of the universe. The Lord himself, and all his entourage, don fineries of pure gold. The fiersome（fiercesome？）yakshas, numbering in the hundreds of millions, come carrying mallets, clubs and fly-whisks, all in pure gold. The Lord Vaisaravana Maharaja rides a superb golden steed ahead of his retinue.

妙，其荣耀难以言喻。每当微风吹拂，就会听到各种美妙的乐声，仿佛天人们在天上以甘美兰、锣、海螺、七弦琴、鼓、喇叭来演奏。

在月盈和月缺的第八天，在月圆日和月黑日，持国天王和他从持双山到世界墙的东方区域的所有天人，以及天上的乐师甘塔拔[42]（gandharvas , gandhabba），都穿着他们所有的金银华服。他们的人数超过数亿，他们穿越天空聚集在尤贡达拉的东侧。他们穿着他们所有的金银华服。他们所携带的乐器和武器，如徽章、长矛和剑、飞掸、拂尘，都是金银的。有些人拿着木槌，有些人拿着金和银做的杵，有的拿着横幅和旗帜，也是金银做的。然后，他们登上持双山，穿越天空到达东方，在世界东墙上等待。

下一位是增长天王，从须弥山到世界墙的南方区域的所有精灵和瓮睾鬼之主。他和他的随从都戴着成千万上亿的珠宝首饰，手持镶满钻石和宝石的木槌和棍棒。增长天王主骑着一匹全身披着镶满钻石和宝石的饰物的高贵骏马，带领他的随从穿越天空，聚集在持双山的南面。从那里他们行军到世界南墙，然后从空中返回。

下一位是广目天王，从须弥山至世界西墙的西方区域的所有龙之主。他的数亿随从佩戴着由红色宝石制成的饰品和物品。他们带着木槌、拂尘和棍棒，全都镶嵌着同样的红色宝石。广目天王主带领他的天人随从和龙们来到世界西墙，然后回到须弥山西侧的持双山。

最后是韦沙瓦纳天王，他是从须弥山到世界北墙的北方区域所有亚卡和天人之主。君主和他所有的随从，都穿上纯金的华丽衣服。凶猛的亚卡数以亿计，手里拿着金制的木槌、棍棒和拂尘。在他的随从前面，韦沙瓦纳天王主骑着一匹上好的金色骏马。他们行军到达须弥

[42] 古代翻译为乾达婆。

They march to the wall of the universe north of Mount Sumeru, and return across the sky to Mount Yugundhara.

On the majestic Mount Sumeru there lives one elephant, named Aiyaravata, who in actual fact is not a beast at all. No animal can exist in heaven, so one of the devyata, Aiyaravana Devaputra by name, turns himself into this elephant whenever the Lord Indra would have the pleasure to ride anywhere. He transforms himself into a white elephant of tremendous size, some 1,200,000 wa tall standing. It has 33 heads, set side-by-side. The two outer most heads are smaller than the others which are graded in size. The sizes of the large heads, from the ones next to the smallest at each end to the largest one at the center are 2,000 wa, 3,000 wa 4,000 wa, 5,000 wa, 6,000 wa and so on up to 240,000 wa in the center. The central and largest of all the heads is the seat of Indra, and is named Sudasana. Upon 1his head is placed a crystal platform, 96,000 wa across, and over it rises a resplendent pavilion elaborately trimmed with clusters of flags and banners and reaching as high as 8,000 wa. The flags and banners are heavily embroidered with rare gems of seven different kinds. Strings of little gold bells are hung everywhere, swaying and tinkling and making divine music. The ceiling of the royal pavilion, is decorated with splendid cloth and under it is a dais, 8,000 wa wide, upon which is laid padding and cushions, back-rests and the such. The Lord Indra himself is 6,000 wa tall, resplendently attired, sitting uponthe dais in the center with 22 other illustrious beings seated on 22other heads. Every one of the 33 heads of this elephant has 7 tusks, every tusk 400,000 wa long. Inside each tusk are 7 ponds and each pond has 7 lotus plants growing in it. From each plant blooms 7 lotus flowers and each of these flowers has 7 petals. One each of the lotus petals dance 7 celestial dancers, and for each of these dancers there are 7 maids in attendance. In all, the 33 - headed elephant has 231tusks and 1,617 lotus ponds, 11,319 lotus plants, 79,233 lotus blooms,554,631 lotus petals, 3,882,417 celestial dancers and 27,176,919

山以北的世界墙，然后穿越天空返回持双山。

在雄伟的须弥山上住着一头名叫埃拉瓦那（Aiyaravata，Erāvana）的大象，实际上它根本不是野兽。天界里不可能有畜生存在，所以一个名叫埃拉瓦那[43]（Aiyaravana，Erāvana）的天人，只要因陀罗主有兴趣骑着他到任何地方，他就会把自己变成大象。他把自己变成了一头巨大的白象，站立时高约 120 万瓦。他有 33 个并排安置的头。最外层的两个头部比其他大小不等的头小。那硕大头部的尺寸，从两端最小的到中心的最大的分别是 2000 瓦，3000 瓦，4000 瓦，5000 瓦，6000 瓦等等，直到中心的 240000 瓦。所有头的中央及最大的是因陀罗的座位，被命名为苏达萨那（sudasana 善齿？）。他的头上放置了一个水晶平台，宽 96000 瓦，上面矗立着一座华丽的亭阁，上面精心装饰着一簇簇的旗帜和横幅，高达 8000 瓦。旗帜上大量绣装着七种不同类的稀有宝石。一串串小金铃于各处悬挂着，摇曳着，叮当作响，奏出美妙的音乐。皇家亭阁的顶板用华丽的布料装饰，下面是一个宽 8000 瓦的高台，上面放着垫子、靠垫、靠背等物。因陀罗主本人高 6000 瓦，衣着华丽，坐在中心的高台上，其他 22（32？）位杰出的有情坐在另外 22 个头上。这头大象的 33 个头中，每个头有 7 根象牙，每根象牙有 40 万瓦长。每个象牙里面有 7 个池塘，每个池塘里有 7 株莲植。每株莲植开出 7 朵莲花，每朵花都有 7 片花瓣。每一片莲花瓣都有七位天界的舞者跳舞，每位舞者都有七位少女侍从在场。这只 33 头的大象总共有 231 根象牙和 1617 个莲池，11319 株莲植，79233 朵莲花，554631 朵花瓣，而且在象牙上有 3882417 位天界舞者

[43] 注释书中他的名字是 Erāvana，该书应该是拼写有误（见 DhA.i.273f; SnA.i.368f）。

maiden attendants all contained within its tusks. And more yet, in one of the tusks there is a place as brood as 50 yojana where live all those celestial dancers and their maiden attendants.

Whenever the Lord Indra rides out on Aiyaravana, seated upon the crystal dais atop the central head, all his consorts and wives sit in attendance on him. The foremost of his four consorts, and the most excellent of all women, is Sudhamma who sits on the left of her great Lord sumptuously garbed and ornamented with the seven noble gems with her maiden allendants in large numbers also attending on her. Another consort named Sujata, who as the most perfect upholder of the moral precepts, sits splendidly garbed and adorned with all her maiden attendants on the right of her Lord. Another named Sunanda, with her attire and ornaments of noble gems, sits with her maiden attendants behind the Lord. Lastly, to the left of Sunanda, sits the fourth consort, known by the name of Sucitra, beautifully attired with her maiden attendants. She attends Lord Indra on his left side.

Further away are seated the other 92 wives of Indra, all so beauteous of face and richly attired. Some of them carry crystal bowls, some urns, some flick the yak hair fly-whisks, some tote the chowries, others wave gold flags and banners. All the articles they carry are made of precious gems and jewels. The serving maidens are seated together further behind. Some of them carry golden bowls and urns.

There are large numbers of celestial maidens and heavenly dancers who float about dancing for the Lord Indra. One of the female musicians is named Giggara. She plays a lyre called the Mahavina. Whenever she plucks the strings, 60,000 companion lyres strike up with music of their own, and the sound is so beautiful it is as if they all were being played upon. Another female musician, named Sadhu, plays a pair of flutes called Subhadra. Everytime she blows a note, 60,000 companion flutes sound off of their own. Sweetly they make music as though someone were blowing

和 27176919 位侍女。再者，在其中一根象牙里有一个 50 由旬长的场地，那里住着所有那些天界舞者和他们的少女侍从。

每当因陀罗主骑着埃拉瓦那，坐在中央头顶的水晶台上时，他的所有配偶和妻子都会坐在他身旁。在他的四个配偶中，最重要的，也是所有女人中最优秀的，是苏塔玛（Sudhamma 善法），她坐在她伟大的主的左边，穿着华丽的衣服，并以七种高贵的宝石装饰，她的侍女们也在照顾她。另一个名叫苏佳达（Sujata，suja？）的配偶，作为道德规范的最完美的维护者，穿着华丽的衣服坐在她主人的右边，和所有的少女侍从一起。另一位名叫苏南达（Sunanda 善喜），穿着华丽的衣服，戴着宝石饰物，和她的侍女们一起坐在主身后。最后，在苏南达的左边，坐着第四位配偶，名叫苏西特拉（Sucitra 善美），穿着漂亮的衣服和她的少女侍从。她在他左边照顾因陀罗主。

更远处坐着的是因陀罗的其他 92 位妻子，其的面容如此姣美，衣着如此华丽。她们有的拿着水晶碗，有的拿着瓮，有的挥舞着牦牛毛掸子，有的拎着拂尘，还有的挥舞着锦旗和条幅。她们携带的所有物品都是用珍贵的宝石和珠宝做成的。侍女们坐在后面更远的地方。她们中有些人拿着金碗和金瓮。

有人数众多的天界少女和舞者，她们飘浮着为因陀罗跳舞。其中一位女乐师名叫吉加拉（Giggara）。她弹奏一种叫大离（Mahavina）的竖琴。每当她拨动琴弦，60000 个伴奏的七弦琴都会伴随着自己的音乐响起，声音是如此美妙，仿佛它们都在演奏。另一位女乐师，名叫萨度（Sadhu），吹着一对名为善贤（Subhadra）的长笛。每次她吹奏一个音符，60000 支伴奏长笛自鸣。它们发出甜美的音乐，好像有

on them. One female musician named Hasaccanari plays a lyre called Madhuratara whic has a truly glorious tone.

Another female musician named Manimekhala blows a large conch called Vijayasankha. Whenever she blows a note on it, 60,000 companion conches sound off of their own, producing such marvellous music it is as though they were blown on by heavenly beings, all at the same time. One female musician is named Mahatumudingasankha. She beats a mudinga called Puthubimbana. When she beats out a note, another 60,000 companion mudingas beat out the music of their own, as if they were being beaten upon simultaneously.

One female musician named Tapanaggi plays a drum called Anandabheri. When she beats on it, its 60,000 companion drums sound off wonderful music as if played all at once. One female devyata named Panaggi plays a one-side drum called Ranamukhabheri. Whenever she beats out a note, another 60,000 one-side drums beat out music of their own as though some heavenly beings were beating them all together. One female musician named Nanda plays a big drum called Kolamadhurasasurabheri. When she beats on it,60,000 big drums who are its companions simultaneously sound off of their own. Another female musician is named Yama and she beats the bandoh called Pokkharabandoh. Whenever she plays on it, 60,000 companion bandohs sound off such beautiful music of their own. It is as if they were being played all at once by someone. One female musician named Saraghosasura plays a reed called Nandachanai. When she blows on it, another 60,000 reeds blow music as beautiful as if heavenly musicians were blowing them all at once.

人在吹奏一样。一位名叫笑予人（Hasaccanari）的女音乐家弹奏着一种叫做甜蜜物（Madhuratara）的七弦琴，它的音色异常优美。

另一位名叫摩尼腰带（Manimekhala）的女乐师吹着一种名为胜利螺（Vijayasankha）的大海螺。每当她吹奏一个音符时，60000 只伴随的海螺都会发出自己的声音，这如此美妙的音乐，仿佛是被天界的有情同时吹奏出来的。一位女音乐家名叫大鼓螺（Mahatumudingasankha）。她击打着一个名为多图（Puthubimbana）的的小鼓。当她敲出一个音符时，另外 6 万只伴随的小鼓也敲出了它们自己的音乐，就好像他们同时被击打一样。

一位名叫光明趣（Tapanaggi）的女音乐家演奏着一种叫欢乐鼓（Anandabheri）的鼓。当她敲打它的时候，其 60000 只伴随的鼓各自击出美妙的音乐，仿佛是同时演奏一样。一位名叫芭那吉（Panaggi）的女天人演奏着一种叫拉纳姆卡贝瑞（Ranamukhabheri）的单面鼓。每当她敲出一个音符时，又有六万个单面鼓击出它们自己的音乐，仿佛有天人在一起敲打。一位名叫欢喜（Nanda）的女音乐家演奏着一种叫做枣蜜味神鼓（Kolamadhurasasurabheri）的大鼓。当她敲打它的时候，60000 个与之相伴的大鼓同时发出自己的声音。另一位女乐师名叫亚马（Yama），她弹奏一种叫做玻卡拉班多（Pokkharabandoh）的班多。每当她演奏时，60000 只伴随的班多都会自己发出极为美妙的音乐。就好像它们同时被演奏一样。一位名叫心髓声天神（Saraghosasura）的女音乐家演奏一种叫南达吒奈（Nandachanai）的簧片。当她演奏时，又有 60000 个簧片吹出了美妙的音乐，就仿佛天界的乐师们同时奏响了它们。另一位名叫莎拉般咖纳（Sarabangana）

Another female musician, named Sarabangana, beats another large drum called Dassatosa. Whenever she beats on that drum, 60,000 companion drums of the same kind sound off of their own, making wonderful sounds as though being beaten on by others. There is an innumerable in numberable number of other female celestial musicians, each with different names who play the five-fold set of musical instruments know as the Pancanika-Turiya. These five classes of musical instruments are the atata (one-faced drums), the vitata (drums covered on both ends), the atata-vitata (two-face drums), the ghana (cymbals), and the susira (pipes). They are of different clsses but played altogether they produce harmonious and melodious tunes. These five and 60,000companion sets of instruments of the same kind will sound off altogether by themselves, as harmoniously as if played by heavenly musicians.

There are many other heavenly musicians. Next after the celestial maidens and the devyata come the gandharva. One is named Sudhamma. He beats a big drum named Surandha which he carries on one shoulder. When he beats this drum, another 680,000 big drums will also beat rhythmically along, producing beautiful music that can be heard as far away 400,000 wa. East above the mountains of the Universe, heavenly musicians and celestial maidens alike all dance to the music of these drums.

Another gandhabba musician named Bimbarusaka carries a big one-faced drum, called Ekapokkharabheri producing heavenly music which leads another 68,000 companion one-faced drums to produce such melodious beats it is as if someone were beating them. The music can be heard for 400,000 wa. South of the Sineru mountain, at the southern extremity of the wall of the Universe, devyatas and the heavenly gandhabba musicians all dance to this music.

One heavenly musician is named Dighamukha and he carries a big drum called the Mahabhandabheri. He plays it on the wall of the Universe

的女音乐家，敲着另一个叫见乐（Dassatosa）的大鼓。每当她击鼓的时候，6 万个伴随的同类型的鼓自己奏响，发出美妙的声音，就好像被别人击打一样。还有不计其数的其他天界女乐师，每个人都有不同的名字，她们演奏名为般吒尼咖度瑞亚（Pancanika-Turiya）的五种乐器。这五种乐器分别是:单面鼓、两面鼓、双面鼓、鼓(钹)和鼓(管)。它们来自不同的种类，但是当它们一起演奏时，就会产生和谐悦耳的曲调。这五套和伴随的六万套同类型的乐器，将会一起发出和谐的声音，仿佛由天界的乐师演奏一样。

还有许多其他天界乐师。接下来是天界的少女和甘塔拔天人到来。其中一个叫做善法（Sudhamma）。他敲击着肩上所扛的一个名叫苏鸾塔（Surandha）的大鼓。当他敲这支鼓时，另外 68 万大鼓也随之有节奏地响起，奏出动听的音乐，在 40 万瓦之外都能听到。在世界之山的东方，天界的乐师和少女都随着这些鼓奏出的音乐起舞。

另一位名叫宾巴如萨咖（Bimbarusaka）的甘塔拔乐师，带着一个名叫一莲鼓（Ekapokkharabheri）的大单面鼓，奏出天界之乐，并带动另外 68,000 个伴随着的单面鼓发出悠扬的节拍，仿佛有人在敲击它们。这种音乐在 40 万瓦外仍能听闻。在须弥山的南部，在世界墙的最南端，天人们和天界的甘塔拔乐师们都随着这音乐起舞。

有一位天界乐师名叫长脸（Dighamukha），他手里拿着一个名为

to the west of the majestic Meru Mountain. When he beats his drum, the other 68,000 companion drums also simultaneously sound by themselves. All the musicians and devyata dance joyously within a radius of 400,000 wa.

Another heavenly musician by the name of Pancasikhara Devaputra carries a big drum on one shoulder named Sassasura. When he beats this drum, the other 68,000 drums tune harmoniously by themselves and the music is heard within a radius of 400,000 wa. North of the Sumeru Mountain, on the wall of the Universe, heavenly musicians and devyata both dance joyously to this music.

All these are subjects of Lord Indra. And there are more.

The Four Guardians of the World come with their entourages when they attend on Lord Indra. Moreover, twenty-eight Demon Kings all fully-armed, come to see and attend upon the Lord Indra. Lord Indradhiraja himself is graciously adorned, while the devyatas of his entourage are also adorned with precious gems of the seven kinds, thus looking divine and colorful indeed. They come in uncountable numbers to attend upon Lord Indra. In addition, there are also Indra's 25,000,000 wives, who are also present. Some carry kettles, some crystal jugs and some carry gold jugs. All the canopies, flags and feathered fans are decorated superbly with sparkling precious stones beautiful beyond description.

And there are 240,000,000 heavenly gandhabba musicians who dance and make music with drums and cymbals competing with the music from the orchestras. They dance joyously all over the Universe's wall of mountains in all four direction. The place has a divine odor from the perfume, sandalwood scent and multitudes of flowers. This aromatic scent spreads and lures Lord Indra to join in with the pleasure and fun. Sometimes Lord Indra will dismount from the Elephant Aiyaravata and stroll along on the ground with the celestial angels of his glorious entourage. All will be dressed and adorned beautifully. They wander along the

大货鼓（Mahabhandabheri）的大鼓。他在雄伟的须弥山以西的世界墙上演奏。当他击鼓时，其他的 68000 个伴奏鼓也同时自鸣。所有乐师和天人都在 40 万瓦的半径内欢快地起舞。

另一位名叫五顶天子（Pancasikhara Devaputra）的天界乐师，肩上扛着一个大鼓，名叫谷神（Sassasura）。当他击鼓时，其他 68000 只鼓自成一个和谐的调子，而且这音乐在 40 万瓦的半径内都能听闻。在须弥山的北面，在世界墙上，天界的乐师们和天人们都在这音乐的伴奏下欢快地起舞。

所有这些都是因陀罗的臣民。并且还有更多。

世界的四位守护者和他们的随从一起来到因陀罗。此外，二十八个全副武装的亚卡王，来看因陀罗主。因陀罗主本人也被优雅地装饰着，而他随行的天人们也被七种珍贵的宝石装饰着，因此看起来确实是胜妙和多彩的。不计其数的他们前来服侍因陀罗。此外，还有因陀罗的 250 万个妻子，她们也在场。有的持者壶，有的持者水晶壶，有的持者金壶。所有的檐篷、旗帜和羽毛扇子都用闪闪发光的宝石装饰而美得无法言喻。

那里有两亿四千万天界的甘塔拔乐师，他们跳舞并用鼓和钹奏乐与其他管弦乐队的音乐竞争。他们在四面山的世界墙上欢快地起舞。此地有一种源自香水、檀香和鲜花的美妙气味。这芬芳的气味蔓延开来，吸引了因陀罗主带着愉悦和快乐加入进来。有时，因陀罗王会从大象埃拉瓦那上下来，和他荣耀的随从们一起在地上漫

480,000 wa wide heavenly path enjoying themselves in these gardens of pleasure.

To the southeast and outside Traitrimsha City, there is a cetiya memorial named the Culamanicetiya which sparkles and glows like an Indanila sapphire. Around the middle and upwards to the top, it is made of gold and embellished with the seven kinds of noble gems. This cetiya is 80,000 wa high and has an enclosing wall of gold160,000 wa long on each side. There are flags and tiered parasols of all kinds, all decorated with gold and jewels of inumerable colors. The seven kinds of gems that adorn the flags and parasols all brightly sparkle ans shine. All the devyata carry all kinds of musical instruments: those that are beaten, those that are strummed, those that are plucked and those that are blown; and they will be played as an act of worship of the cetiya each and everyday.

Lord Indra comes and worships the cetiya with his entourage of devyata and celestial angels. They hold in their hands puffed rice， flowers, candles, joss sticks, scented offerings and lanterns. These are unfailingly offered as tribute to the cetiya. Everyone will also walk around the cetiya in an act of prayer.

Northeast and outside Traitrimsha City, there is another garden， named Pundarikavana, near the garden named Mahavana. Pundarikavana is surrounded by four walls, each of which is 160,000 wa long, with crystal gates and turrets just like those that have been described earlier. In this garden there is a big coral tree named Parikajatakalpavriksha, some 2,400,000 wa in circumference around the crown, and 120,000 wa around its trunk. It is 800,000 wa all. Under this tree there is a crystal stone platform named Pandukambala. This stone seat is 480,000 wa long, 400,000 wa wide, and 120,000 wa thick. It is of the same crimson color as the Sa-eng flower, and is as soft as a mattress made of cloth, or as soft as the red comb on the head of the royal golden goose. Whenever Lord Indra seals himself on this platform, it will sink down to the level of his navel. When he gets up, it resumes the thickness it had before.

步。所有的人都将穿着打扮得很漂亮。他们漫步在四十八万瓦的天路上，在这些欢乐的花园中尽情享受。

在三十三天城市东南的城外，有一座名为宝冠塔（Culamanicetiya）的纪念塔，它闪闪发光，像一颗蓝宝石（Indanila）。从中间到顶端，它由黄金制成，并饰有七种珍贵宝石。这座塔高 80000 瓦，每面都有一道长 160000 瓦的黄金围墙。那里有各种各样的旗帜和层层叠叠的阳伞，上面都装饰着各种颜色的黄金和珠宝。旗帜和阳伞上装饰的七种宝石都闪闪发光。所有的天人都携带着各种乐器：击打的、弹奏的、拨动的和吹奏的乐器；它们每天都作为对塔的礼敬而被演奏。

因陀罗主带着天人随从和天界的天使们来礼敬塔。他们手里拿着米花、花、蜡烛、香烛、芳香的供品和灯笼。这些都是作为对塔的礼敬而不倦地献上的。每个人都会绕塔做[佛]随念。

在三十三天城市东北的城外，靠近大林（Mahavana）花园，有一个名为白莲林（Pundarikavana）的花园。白莲林被四面墙包围，每面墙长 160000 瓦，有水晶门和塔楼，就像前面描述的那样。在这个花园里有一棵巨大的珊瑚树，名叫遍荫树（Parikajatakalpavriksha），树冠周长约为 2400000 瓦，树干的周长约为 120000 瓦。总共 80 万瓦。在这棵树下有一个名为黄绒[石]（Pandukambala）的水晶石平台。这个石座长 48 万瓦，宽 40 万瓦，厚 12 万瓦。它和萨恩（sa-eng）花一样深红，柔软得像布做的床垫，或者像皇家金鹅头上的红冠一样柔软。每当因陀罗自己坐在这个平台上，它将下沉至与他的肚脐齐平。当他起来时，它又恢复了以前的厚度。

Close by the Parikajatakambala Tree, there is a large hall called Sudharmadevyasabhagaya Sala, looking more splendid than any other. It is 2,400,000 wa square, 4,000,000 wa high and the circumference of its compound is 7,200,000 wa. The floor of the hall is made of crystal and is decorated with the seven kinds of precious gems It is closed in on all sides by golden walls.

There is a flower called the Asavati which is very fragrant. However, it takes a long time up to a thousand years, to bloom. This makes all the devyatas cherish it and they long to wear its flower behind their ears. When they notice that the buds have started to bloom, they will lake turns guarding them. With their love for the flowers, they must patiently wait a thousand years.

The flowers from the Parikajata Tree take but a hundred years to bolssom. The devyata, because of their great love and longing for its flowers, will alternate in watching over these buds too. When all the flowers on every branch and twig bloom, they glow brightly. Their shining glow extends to a radius of 800,000 wa. When the wind blows their scent will reach out as far as 800,000 wa. Nor do the devyata have to climb the tree to get the flowers. Whoever wants to pick a flower, whether he wants to wrap it in a piece of cloth, or to put it in a jar, waits a moment for a certain kind of wind 1o arise that will blow the flower into the receptacle. If the devyata has missed catching it, then there will arise a certain kind of wind that blows the flower aloft thus preventing it from falling to the ground. After that, another gust of wind will catch up all the floating flowers and carry them to the Sudharmadevasabhagaya hall and a puff of wind will arrange them there as nicely as one could wish. When the flowers in the hall wither, there will be another gust of wind to blow them out of the hall.

Inside the Sudharmasabhagaya Sala, there is a crystal pulpit 8,000 wa in size. And there is a royal celestial seat for Lord Indra, and celestial seatings for 32 devyata who had made merit with Indra in previous births. Then there are also found seatings for other important devyata arranged according to seniority : some laid with celestial cloth, some with various

在遍荫（Parikajatakambala）树附近，有一个叫善法天人集会堂（Sudharmadevyasabhagaya Sala）的大殿，看起来比其他任何一个都要华丽。它有 2400000 瓦见方，4000000 瓦高，其庭院周长为 7200000 瓦。大厅的地板是用水晶做的，上面装饰着七种珍贵的宝石，四周都是黄金墙壁。

有一种叫阿萨瓦蒂（Asāvatī）的花，非常芬香。然而，它要上千年的时间才能开花。这使所有的天人都珍惜它，他们渴望把它的花戴在耳后。当注意到花蕾已经开始绽放时，他们会在湖边转来转去守护它们。带着对花朵的爱，他们必须耐心地等待一千年。

来自遍荫（Parikajata，Pāricchattaka）树的花只需要一百年的时间。因为天人对它的花极度喜爱和渴望，也将轮流看守这些花蕾。当每一根树枝和嫩枝上的花都盛开时，它们会发出明亮的光芒。其光辉延伸到 80 万瓦的半径。当风吹起时，它们的气味会散播至 80 万瓦远。天人也无需爬上树去采花。无论谁想摘一朵花，不管他是想用一块布把它包起来，还是把它放进一个罐子里，都要等一阵风吹来，把花吹进容器里。如果天人未能抓住它，那么就会有一种特定的风把花吹到高处，防止它掉到地上。在那之后，另一阵风会吹起所有漂浮的花，把它们带到善法天人集会（Sudharmadevasabhagaya）大殿，一阵风会把它们布置得像天人所希望的那样令人愉悦。当大厅里的花朵凋谢时，又会有一阵风把它们吹出大厅。

在善法天人集会堂内部，有一个 8000 瓦大小的水晶讲坛。还有一个为因陀罗主而设的皇家天界座位，还有为 32 位前世与因陀罗一起造了善业的天人而设的座位。此外，还有其他重要的天人按资历排列的座位：有的铺着天布，有的摆着各种各样的天花，有的还铺着名为咖尼嘎拉（ Kannikara 翅子树）的天花。这些天人的座位如黄金般闪闪发光。

celestial flowers and some with the celestial flowers named Kannikara. These seatings for the devyata shine and glow as bright as gold.

Lord Indra will go to the Sudharmadevasabhagaya assembly hall so that all the devyata may gather there. The pollen of all the celestial scented flowers there are in Traitrimsha City will be blown into the hall and cover the devyata 6,000 wa deep. Hence the devyata look strikingly golden as if daubed with sticlac. They stay and amuse themselves there for four months at a time.

When the devyata of Traitrimsha City wish to listen lo the preaching of the Dharma, there will come Brahma named Sanan-kumara from the Brahma World above. He comes disguised as a gandhabba under the name of Pancasilhara. Having seated himself on the pulpit he preaches the Dharma. The reason why this Brahma disguises himself thus is because as a gandhabba son of the gods he has a splendid appearance that appeals to all the devyata. When this heavenly musician had been born in the human world, he had performed a number of meritorious acts. Hence he was reborn in the realm of heaven called Catumaharajika with a body 6,000 wa tall, adorned with all manner of fineries in crystal, silver and glod as resplendent as a gloden mountain. These ornaments, when removed, would fill 1,000 carts. As for scent and the sandalwood paste put on his body, if it were scraped up it would fill nine large earthen jars, each of a size that could contain as much as four rice baskets.

This Brahma comes draped in pure white cloth and wears splendidly beautiful ear- rings. He puts his hair up into five bundles. Hanging from each bundle is hair let down at the back. It is because this gandhabba puts his hair up in 5 bundles that he is called Panca-sikhara, or Five Pinnacles. He is favored by all the devyala. If Sanankumara Brahma does not appear to preach the Dharma to the devyata, they will ask any devyata in heaven who is well-versed in the Dharma to preach for them Sometimes, Lord

因陀罗主将会前往善法天人集会堂，以便使所有的天人都能在那里聚集。所有三十三天城市里的仙花的花粉都将被吹进大厅，覆盖天人达 6000 瓦深。因此，天人看起来异常金黄，好像涂上了 sticlac。他们在那里一待就是四个月，自娱自乐。

当三十三天城市的天人希望聆听佛法开示时，会有来自上方梵天界的名为常童子（Sanan-kumara）的梵天出现。他化现为名叫五顶（Pancasilhara[44]，Pañcasikha）的天人。他在讲坛上坐下来，宣说佛法。这位梵天如此变化自己的原因是，作为天人的甘塔拔子，他有一个吸引所有天人的极美外貌。当这位天界的乐师生于人界时，他造了许多善业。因此，他在名为四大王（Catumaharajika）的天界再生，身体有 6000 瓦高，装饰着各种各样的水晶、白银和如金山一般辉煌的黄金。这些装饰品搬走后，可以装满 1000 辆马车。至于他身上的香和檀香膏，如果把它刮起来，就可以装满九个大陶罐，每个大罐子的大小可以装四个米筐。

这位梵天披着纯白的衣服，戴着华美的耳环。他把头发分成五束。每一束头发都垂在后面。正因为这个甘塔拔把他的头发分成五束，他才被称为五顶（Panca-sikhara）。他受到所有天人的喜爱。如果常童子梵天没有表现出向天人说法的样子，他们会请天界任何精通佛法的天

[44] 根据圣典及义注，此处常童子化现的是 Pañcasikha，即五顶天人。此处应是转写或传抄错误。

Indra himself will be seated on the pulpit preaching the Dharma. When he does that, all four of the Four Guardian Kings of the World will bring their entourages and prostrate themselves at the four corners of the Sudharmadevasabhagaya hall. All the heavenly musicians will play their multitudes of musical instruments some dancing joyously at the ends of the four walls of the universe in an act of respect for Lord Indra.

Speaking of Four Guardian Kings, because of their daily routine of patrolling the world and witnessing the good and the bad done, they will normally send other devyata to patrol in their place. Except, that is, for the eighth day of the quarter moons, when they will send their own sons. On full-moon and the new-moon days, they themselves will do their rounds themselves. When they patrol, be it other devyata, their sons, or they themselves, they go everywhere holding a bright gold plate and a pencil made of red hingula vermillion for writing on the gold. They will come and observe men and women everywhere, no matter how big or small be the towns and cities of his human world.

If they see someone performing a meritorious act, they will inscribe his name on the gold plate along with the place of his dwelling and his meritorious act. These acts are such as paying respect and venerating the Triple Gems, caring for one's parents, respecting one's elders, loving one's brothers and sisters, and loving others, including monks, teachers, and senior monks. Other meritorious actsare providing robes at a Kathina festival, building cetiya memorials and lodgings for monks, planting a Bodhi tree, listening to the preaching of the Dharma, observing the moral precepts, meditating, praying and venerating the Lord Buddha, giving alms and respecting monks and those who are well-versed in the Dharma. If any person has done any of these acts, the devyata will inscribe his name on the gold plate and give it to Pancasikhasa, who in turn gives it to Matuli, Lord Indra's chariotler. Matuli then presents it to Lord Indra.

All the assembled devyata will read the tablet. If the list in the tablet is considerably long, they will joyously salute and rejoice: “A lot of men will be born as our new friends and the four evil domains will henceforth be empty.” But, if the devyata see that the list is quite short, they will be saddened and they will lament “Alas, very few men in the human world have performed meritorious acts. It must be that they have sinned a great

人为他们说法。有时，因陀罗主会亲自坐在讲坛上说法。当他如此做时，世间所有的四位守护天王将带着他们的随从，拜倒在善法天人集会堂的四个角落里。所有天界的乐师将演奏他们众多的乐器，有些天人则在世界四墙的尽头欢快地起舞，以示对因陀罗的敬意。

说到四位守护天王，因为他们有每天巡视世界并见证善行与恶行的例行公事，所以他们通常会派其他天人来代替他们巡逻。惟独月初八日，他们要安排自己的儿子来做。在月圆和月黑的日子里，他们自己会执行他们的轮次。当巡逻时，无论是其他天人，他们的儿子，或是他们自己，去到任何地方都会拿着一个亮金板和一支用新古拉（hingula）红朱砂做的铅笔在黄金上写字。他们将会到来并观察世界各地的男人和女人，不论他的人界城镇有多么大或多么小。

如果看见有人做善行，他们就会把他的名字，连同他的住处和他的善行，写在金板上。这些行为包括礼敬三宝，关爱父母，尊重长者，友爱兄弟姐妹，慈爱他人，包括僧人、阿吒利和长老僧人。其他善行有：在咖提那节上供养袈裟，为僧人建造纪念塔和住房，种植菩提树，听闻佛法开示，遵守道德规范，禅修、随念和礼敬佛陀，布施并尊重僧人及精通佛法之人。如果有人做了这些行为，天人会把他的名字写在金板上，交给五顶，五顶又把它交给因陀罗主的车夫马度利（Matuli）。然后马度利把它交给因陀罗主。

所有盛装的天人都会读到板文。如果板上的名单相当长，他们会欢呼雀跃："许多人将投生为我们的新朋友，四恶趣将从此变空。"但是，如果天人看到名单很短，他们会感到悲伤，他们会感叹："唉，人

deal and will next be born in the Caturapaya, the Four Domains of Loss and Woe. We fear that in the future it will be empty in our heaven.'" Lord Indra, holding the gold tablet with the list of good men who have made merit, reads out the list to all the devyata. If he reads it softly, his voice can be heard as far as 96,000 wa. But, if he reads it loudly and firmly, his voice can be heard all over the City of the Thirty-Three for a distance of 80,000 wa.

There are floating golden and crystal castles in the air for all the devyata as high as the peak of Sumeru Mountain. And they extend out as far as the foot of the wall of the universe. This is the domain that it called Traitrimsha. These devyata have a life-span of 1,000 celestial years which is 36,000,000 years in the human world. As for the splendor and grand possessions of Lord Indra and all his devyata described before, they have them because they have done great merit in previous lives. So, those of you who wish to be bornin heaven should not let yourselves be negligent. You shoud make haste in merit-making, alms-giving, observing the moral precepts, meditating on loving kindness, caring for and tending one's parents, elders, teachers, monks and those who have observed the moral precepts. Having done so, you will be reborn in heaven. Thus ends this account of Traitrimsha Heaven.

CHAPTER 3

YAMABHUMI, HAPPINESS-ATTAINING DOMAIN

Above Traitrimsha Heaven a distance of 672,000,000 wa, or 84,000 yojana, there is an another heavenly abode, called Yama. In this abode, there reside devyatas with crystal, gold and silver castles as their residences, encircled by crystal walls. There are also elegant gardens with lotus ponds. All these devyata have rediantly beautiful faces. They are 8,000 wa tall, each and everyone of them. The devyata who is king of all in this domain is named Suyamadevaraja. In this heavenly domain, one never sees the light of the Sun since the domain is so much higher above it. Devyata there can see things because of the light shining from the gems and because of

界里很少有人行善。他们一定造了很多恶，下一世会在四恶趣（Caturapaya）中出生。我们担心未来我们的天界会变空。”因陀罗主拿着写有造了善行的善士名单的金板，向所有天人宣读了名单。如果他轻轻地读，他的声音可以在 96000 瓦的远处听闻。但是，如果他响亮而坚定地读，他的声音可以在 80000 瓦远的整个三十三天城被听闻。

所有天人都有浮在空中的黄金和水晶宫殿，其与须弥山顶一样高。它们一直延伸到世界墙之脚。这就是被称为三十三天的界域。这些天人的寿命为 1000 天年，相当于人界 3600 万年。至于前面所描述的因陀罗主和他的一切天人的荣耀和巨大的财富，他们之所以拥有，是因为他们前世做了殊胜的善行。所以，你们这些想生于天界之人不应该让自己疏忽大意。应不放逸于善行、布施、持戒、培育慈心、关心并照顾父母、长者、阿吒利、僧人和持戒者。如此做了之后，你将再生于天界。对三十三天的描述到此结束。

第三章

亚马天——获得幸福之地

在三十三天之上 672000000 瓦（84000 由旬）远的地方，还有一个天界的住所，名为亚马（Yama）。在这处住所中，居住着拥有水晶、黄金和白银宫殿的天人，四周环绕着水晶墙。还有优美的花园和莲池。所有这些天人都有美丽的面容。他们每人都有 8000 瓦高。作为此界之王的天人名为苏亚马（善戒）天王（Suyamadevaraja）。在这个天界的界域里，你永远看不到太阳的光芒，因为这个界域比它高得多。天人在那里能看到东西，是因为宝石发出的光芒和天人自己的身光。

the glow radiating from these devyatas own bodies. They know when it is dawn or dusk by simply observing a celestial flower. When they see it blooms, then it is dawn : if they see it folding, then it is dusk. This is how they use this celestial flower to tell the time. The lifespan of a devyata in this domain is 2,000 celestial years, or 144,000,000 human years.

CHAPTER 4

TUSITABHUMI : THE DELIGHTFUL DOMAIN

Above Yuma Heaven at a distance of 1 ,344,000,000 wa, or 168,000 yojana, there is another heavenly domain called Tusita. There, there are gold, silver and crystal castles surrounded by crystal walls. These castle are much wider, much higher and much more extravagantly decked than those of the devyata in the Yama domain. All the things that can be found in the other lower domains of heaven, such as lotus ponds and gardens, can all be found in this domain. The devyata who is king of all in this domain is called Santusitadevyaraja. All the devyata gods in this domain are well aware of merit-making and of the Dharma. Besides, the Lord Bodhisatva who hasspent much time accumulating enough merit to descend and becomea Lord Buddha generally resides in this domain. At the present time, Lord Sri Ariya Metttraiya, who will descend and become the Lord Buddha in the next Bhadakalpa, is residing in this domain and has been constantly preaching the Dharma to all the devyata there. The life-span in this domain is 4,000 celestial years, or 576,000,000 years in the human world.

CHAPTER 5

NIMMANARATIBHUMI:THEPLEASURE IN ONE'S OWN CREATIONS DOMAIN

Up above Tusitu some 2,688,000,000 wa or 336,000 yojana, is the domain called Nimmunaruti, which has gold and crystal castles surrounded

他们只需观察一朵天花就知道什么时候是黎明或黄昏。当他们看到它盛开，那就是黎明：如果他们看到它闭合，那就是黄昏。这就是他们如何用这天花来报时的。在这个界域，天人的寿命是 2000 天年，即 144000000 人界年。

第四章

喜足天——宜人之地

在亚马天之上 1344000000 瓦（168000 由旬）远的地方，还有另一处天界名为喜足[45]（Tusita）。那里有被水晶墙环绕的黄金、白银和水晶宫殿。这些宫殿比亚马界天人的宫殿更宽、更高、装饰更豪华。所有能在其他较低层天界见到的东西，如莲池和花园，都可以在这个界域找到。作为此界所有天人之王的天人，被称为得喜足天王（Santusitadevyaraja）。在这个界域的所有天人都很清楚善行和佛法。除此之外，花费漫长的时间积攒了足够功德来下生成佛的菩萨一般都居住在这个界域。目前，将在下个[46]贤劫下生成佛的圣慈氏[47]（Sri Ariya Metttraiya）正居住在这一界域，并且一直不断地向那里的所有天人宣说佛法[48]。在这个界域的寿命是 4000 天年，或 576000000 人界年。

第五章

化乐天——在自己的创造界域内的快乐

在喜足天的上方约 2688000000 瓦（336000 由旬），是一个叫做化乐（Nimmunaruti）的界域，那里有被黄金和水晶墙围绕的黄金和

[45] 又可音译为都西达天，古代音译为兜率天。
[46] 此处应该有误，根据圣典，慈氏佛为此贤劫出世的最后一位佛陀。
[47] 又可音译为美德亚，古代音译为弥勒、梅德利耶。
[48] 此处有争议，据说慈氏菩萨在天界是不说法的。

by gold and crystal walls. The ground is entirely goldplate, smooth and even-surfaced. There are also here all the things that can be found in Tusita, but on an even more grand and elaborate scale, including all the lotus ponds and lakes, and the beautiful gardens. If the devyata residing in this domain desire for any thing,they can simply wish for it and their wish comes true. Furthermore, they can rejoice with all the celestial angels as much as they desire. Indeed their world is created of their own accord in full accord with their desires, which is why it is called the domain of Nimmanarati. The devyata in this domain have a life-span of 8,000 celestial years or2,304,000,000 years in the human world.

CHAPTER 6

PARANIMMITAV ASAVATTIBHUMI : THE PLEASURE IN THE CREATIONS OF OTHER DOMAIN

Up above the domain of Nimmanarati and some 5,376,000,000 wa or 672,000 yojana higher is found the condominium of Paranimmitavasavatti which is the sixth and topmost the six heavenly domains of the Sensuous Pland. This heavenly domain is more filled with happiness and possessions than any other heavenly domain, many times over. If an inhabitant of this domain wishes to obtain anything or consume any divine food, there will be another devyala creating it for him. That is why this domain is called Paranimmitavasavatti. The devyata of this heavenly domain are 64,000 wa tall. The king of all the devyata here is King Paranimmitavasavatti Devaraja, while the king of all the mara here is King Maradhiraja. There are just these two kings. Never do the two kings of this condominium ever see or visit each other. Each of the heavenly domains extends out to the walls of the universe and these six domains taken together are called Chakamavacarabhumi, the Six Upper Sensual Domains. The devyata of Paranimmitavasavatti have a life-span of 16,000celestial years or 8,216,000,000 years of our human world.

和水晶宫殿。地面完全是金板，光滑平整。这里还有喜足天所有可以见到的东西，但规模更为宏大和精致，包括所有的莲池和美丽的花园。如果居住在这个界域的天人想要任何东西，他们可以只是许愿，其愿望就实现了。此外，他们可以和所有的天人一起尽情欢乐。事实上，他们的世界是完全按照他们的愿望自发创造的，这就是为什么它被称为化乐之界。在这个界域的天人寿命是八千天年，或人界的二十三亿四千万年。

第六章

他化自在天

在其他界域创造的快乐

在化乐天之上约 5376000000 瓦（672000 由旬）高的地方，有他化自在天（Paranimitavasavatti）的住处，这是欲界六天中的第六处也是最高的[一处天界]。这个天界比任何其他的天界都要充满幸福和财富，超出很多倍。如果这个界域的一个居民想要获得任何物品或享用任何天食，将会有另一个天人为他创造。这就是为什么这个界域被称为他化自在天。这个天界的天人有 64000 瓦高。这里所有天人之王是他化自在天王（Paranimmitavasavatti Devaraja），而所有魔之王是魔王（Maradhiraja）。只有这两个王。此住处的两位王从未见过面或拜访过对方。每一个天界都延伸到世界墙上，这六界合在一起被称为六欲界地（Chakamavacarabhumi）——六处上层感官世界。他化自在天天人的寿命是 16000 年，相当于我们人界的 8216000000 年[49]。

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[49] 此处有误，根据阿毗达摩，他化自在天的寿命为化乐天的四倍，换算成人界年即 92.16 亿年。

CHAPTER 7

DEATH AND REBIRTH IN HEAVEN

The life of a devyata in heaven is terminated in four ways. They are : termination by age, termination by merit, termination by lack of food, and termination by anger. When a deva who has made much merit in his previous life dies in the heaven where he has been residing, he will be born in a higher heaven or in the same one. This is a case of termination by age A devyata who has made merit in an earlier life and was then born in a heavenly domain, but with a life-span that does not measure up to that of the other devyata in that domain, will eventually run short of merit and will be reborn in another domain somewhere else. This is a case of termination by merit. Some devyatas overly enjoy themselves with the celestial maidens and forget to consume their food. They die even though they may only have forgotten one breakfast only or one meal. Even if they later eat as much as a hundred meals, they will not be able to regaintheir vitality since their flesh is as soft as a lotus flower placed on a rock in the sun for a day. No matter how long it may be soaked in water afterwards, the lotus flower will never become fresh agian. We might say that these devyatas have starved to death. Any devyata who dies in this way is a case of termination by lack of food.

Some devyata in their hearts feel jealousy towards other devyata who are better or higher in rank than they are, or more prosperous. They become angry and argue harshly and quarrel with others. If either one of such quarreling devyata can restrain his rage, both parties will remain alive. Why is this so? Because the heart of an enraged devyata is like a fire, while that of a calm one is like water which can put out the fire in the heart of the other. Both, then, will remain alive. But if both are filled with anger towards the other, and are blaming and cursing each other, then all the celestial maidens who from their entourage will let down their hair and weep woefully. Because of their anger towards each other, the fire in their

第七章

天界的死亡与再生

天人在天界的生命有四种终结方式。它们是：因年龄而终结，因善业而终结，因缺乏食物而终结，因愤怒而终结。当一位在前世造了很多善业的天人死在他所居住的天界，他将出生在一个更高的天界或同一个天界。这是一个因年龄而终结的例子，一位天人在过去世有善业，之后生于一处天界，但其寿命却与该界的其他天人不相符，最终会因缺少善业，而在另一界重生。这是一个因善业终结的案例。有些天人和天女们一起玩得过于开心，忘了进食。尽管可能只是忘了[吃]一顿早餐或一顿饭，他们也会死去。即使后来吃了一百顿饭，他们也无法恢复活力，因为他们的肉软得像放在石头上晒了一天的莲花。不管以后在水里泡多久，莲花永远不会再新鲜了。我们可以说这些天人饿死了。任何以这种方式死亡的天人都是因缺乏食物而终结的。

有些天人心中对地位比他们高或比他们成功的其他天人感到嫉妒。他们变得愤怒，与他人激烈地争论或争吵。如果这样争吵的天人中的任何一方能抑制住他的愤怒，双方都将继续活着。为什么会这样？因为愤怒的天人的心像火，平静的天人的心像水，可以扑灭另一人心中的火。那么，两者都将继续存活。如果双方都对彼此充满了愤怒，互相指责和咒骂，那么他们所有随侍的天女们都会垂下头发，悲泣起来。由于他们针对彼此的愤怒，其心中之火将把他们全都烧死。以这种方式死去的天人是被愤怒所终结的。

hearts will burn allof them to death. Those who die in this way are a case of terminationby anger.

The nature of these devyata is that even though they must consume food, they do not defecate or urinate as we humans do. One who dies in heaven leaves not a corpse as we humans. When they die, their bodies simply vanish into thin air. If a devyata is full of merit, seven days prior to his death, there will be seen by him the five presages that will warn him of his approaching death. These five visions are as follows: one is seeing the flowers in his castle wither and loose their scent. These flowers should always be scented and in bloom. One is seeing his clothing has become dull and gloomy when it has always been bright and beautiful. Another is feeling weary and unhappy, with sweat pouring from the armpits, when previously he has always been happy and has never ever sweated. Another is feeling the seat he is sitting on growing hot and uncomfortable when it has never been hot and has always been soft before. The fifth is when the body becomes weary and dull and looses the radiant glow it had before, and the devyata feels exhausted and is aching all over, which never had happened before.

These five presages will appear to devyata who are full of merit when they are about to die, as in the case of kings in the human world who are to pass away and become apprehensive at these same signs. Those devyata who have less merit simply pass away. When a devyata with great merit has been shown these five initimations of death the other devyata who are his dear friends and the celestial maidens in his entourage will visit him for the next seven days. They will share his grief and his sorrow, and they will take him out to play and have fun by the lake and in the gardens in an effort

这些天人的天性是，即使他们必须进食，也不会像我们人类那样大小便。死于天界者不会像我们人类那样留下尸体。当他们死后，其身体就消失在稀薄的空气中。如果一位天人在死前七天颇有善业，他就会看到五种预兆，警告他即将死亡。这五种预兆如下：一种是看到宫殿里的花朵凋谢，失去芬芳。这些花朵应该总是芳香四溢且绽放着。一种是看到他本来光明美丽的衣服变得暗淡无光。另一种是感到疲倦和不乐，汗水从腋下涌出，而以前他一直很快乐，从未出汗。另一种是感到他坐的座位越来越热且不适，而它[之前]从未发热，且一直柔软。第五种情况是，身体变得疲乏和迟钝，失去了以前的光辉，而且天人感到精疲力尽，全身酸痛，这是以前从未发生过的。

这五种预兆将会出现在颇具善业的天人即将死去之时，就像人界国王的例子一样，他们将要死去，并且对这相同的预兆感到恐惧。那些善业微少的天人就此死去。而当一位具有大善业的天人显示出这五种死亡的征兆时，其他天人——他的密友和随侍的天女，将在接下来的七天拜访他。他们会分担他的忧愁和悲伤，他们会带他出去，在湖边和花园里玩乐，努力把他从痛苦中解脱出来。他的

to relieve him from his misery. All the females in his entourage will weep and wail : “My dear lord, may you be reborn in this heaven of ours.” When the seven days have passed, the devyata will then pass away and be reborn wherever his merit or his sin will take him. When he dies, all his ornaments and finery simply vanish. His body also vanishes. Not even a single strand of hair remains behind.

Even the devyata who are so well-bestowed with happiness and wealth eventually are rid of all upon death. So we human beings cannot avoid being rid of wealth, and life, in the end. Hence the Lord Buddha, the Patyekabodhi Lords, and all the arahanta and saints do not seek for wealth and happiness in this world, but rather for the happiness of Niravana. To be born with happiness and wealth, either in the deva world or in the human world, is due to merit made in the past and to three other causes: not being greedy for others’ things; not being angry, revengeful or jealous towards others; and not being deluded or refraining from committing all sinful act, and always making merit. These three conditions too bring wealth and happiness. These 17,280 meritorious acts and states of mind that are full of merit have all been mentioned now.

Here then ends this brief account of Chakamavacarabhumi, the Heavenly Sensual Realm, which constitues the **Sixth Book**.

随从中的所有女性都会哭泣并哀号:“我亲爱的主人，愿您在我们的天界再生。” 当七天过去后，天人就会死去，并在他的善业或恶业带他去的地方再生。当死亡之时，他所有的饰品和华服都消失了。他的身体也消失了。甚至连一根头发也没有留下。

即使是被赐予快乐和财富的天人，也终将在死后舍离一切。所以我们人类最终无法避免舍离财富和生命。因此，佛陀、独觉佛、所有的阿拉汉和圣者都不追逐此世间的财富和快乐，而是为了涅槃之乐。无论是在天界还是在人间，生来就有快乐和财富，是由于过去的善业和其他三个原因：不贪婪；不嗔怒、不报复、不嫉妒；不欺骗，不做任何恶行，总是行善。这三种情况也能带来财富和快乐。这 17280 种充满善业的行为和心理状态现在都已提到了。

在此结束了对构成第六品的六欲界地——天界感官领域的简要描述。

BOOK SEVEN

THE HIGHER, NON-SENSUAL GODS

CHAPTER 1

THE NON-SENSUAL REALM OF THE CORPOREAL BRAHMAS

We shall now describe those Brahmas born in the sixteen domains of the Corporeal Realm. All are born in the spontaneous mode of generation only, and come into existence by only six kinds of birth relinking comprising the relinking of the resultant consciousness associated with applied thought and the relinking with resultant consciousness associated sustained thought and so on.

From Paranimmitavasavatti up to the sixteen Brahma domains is distance that cannot be measured in yojana or wa since it is much too far. Even the nearest domain, called Brahma-parisajja-bhumi, is too far away from the Earth's surface. If a rock boulder as big as the iron castle named Lohaprasada on Sri Lanka Island were let fall from this lowest of the Brahma domains down to earth, with nothing to slow its fall, it would take four months to reach the ground we live on. And this is only the nearest of the Brahma domains. There are twenty in all, one on top of the other, each extending out as far as the walls of the Universe. Here there are crystal castles with decorations a thousand times more magnificent than those of the devyata in the merely heavenly domains below.

第七品

更高等，无欲乐之神

第一章

有形梵天的无欲乐之界

我们现在将描述那些生于色界十六地的梵天。一切[梵天]都仅以化生的形式出生，并仅以包括寻俱果报心与伺俱果报心在内的六种结生方式投生。

从他化自在天（Paranimmitavasavatti）上至十六梵天地的距离是无法测量的，因为它太远了。即使是名为梵众地（Brahma-parisajja-bhumi）的最近之地，也离地面太远了。如果一块像斯里兰卡岛上名为楼哈巴萨达（Lohaprasada，Lohapasada 意为铁堡或铁宫）的铁城堡一样大的岩石从梵天地的最低点坠落到大地上，且没有任何东西可以减缓它的下落，那么需要四个月的时间才能到达我们居住之地。这只是最近的梵天地。一共有二十个，一个接一个，每个都延伸到世界墙。这里有水晶宫殿，其装饰比仅在下面天界的天人的[宫殿]华丽一千倍。

CHAPTER 2

THE FIRST NINE UPPER HEAVENLY DOMAINS

The first group of three is the Brahma domains called Brahma-parisajjabhumi, Brahma-parohitabhumi and Mahabrahma-bhumi. Those brahmins and hermits who have meditated and reached the lower stage of the first jhana, and have maintained it for the remainder of their lives, when they die they are born in the Brahma-parisajjabhumi and live there for a very long time. One-third of an asankheyya kalpa, a kalpa of extreme immensurable duration, is the life-span of the Brahmas in this first of the domains. For those who have partly mastered the first stage of jhana and maintained it for the rest of their lives, when they die, they will be born in the Brahma-parohitabhumi and live there for a very long time. One half of an asankheyyakalpa is the life-span of those who live in this domain. Whoever attains to the highest stage of the first jhana and maintains it for the rest of his life, when he dies, he will be born in the Maha-brahmabhumi and live there for as long as four kalpa of extreme duration, or one great kalpa. When the Great Fire of a great kalpa rages, it burns up all three of these Brahma domains.

Much higher is another three Brahma domains: Parittabhabhumi, Appamanabhumi and Abhassarabhumi. They lie one on top of the other, and together these three domains are called Dutiyajhanabhumi, the Second Jhana Domains. Those devyata and humans who have reached the lower stage of the second jhana and have maintained it for the rest of their lives, when they die, they will be born in the Parittabhumi with a life-span of two great kalpa. Those who have reached the middle stage of the second jhana and maintained it for the rest of their lives, will be reborn in the Appamanabhumi with a life-span of four great kalpa. Those devyata and humans who have reached the highest stage of the second jhana, when they die, they will be born in the Abhassarabhumi and will live there for eight great kalpa. After the Great Kalpa Fire occurs, the Great Flood will sweep away everything up to and including Abhassarabrahmabhumi.

Much higher still are the three Brahma domains : Parittasu-bhabhumi, Apamanasubhabhumi, and Subhakinahabhumi. They lie one on top of each other and are in vast span. These three then are called Tatiyajhanabhumi,

第二章

最先的九处上层天界地

第一组三个是名为梵众地（Brahma-parisajjabhumi），梵辅地（Brahma-parohitabhumi）和大梵地（Mahabrahma-bhumi）的梵天地。那些禅修并达到初禅的下等层次的婆罗门和隐士，在他们死后，将出生在梵众地，并在那里生活很长一段时间。三分之一个不可数劫[50]（Asankheya-kalpa），一个持续了极长时之劫，是梵天在这最初地的寿命。对于那些已经部分精通了初禅并将其维持一生的人来说，当他们死后，将出生于梵辅地，并在那里生活很长一段时间。半个不可数劫是生于此地者的寿命。任何达到了初禅的最高层次并维持至余生之人，当他死后，将出生于大梵地，并在那里生活长达四个极长时之劫，或一个大劫[51]。当一个大劫之火熊熊燃烧时，它会烧毁所有这三个梵天地。

更高层的是另外三个梵天地：少光天（Parittabhabhumi）、无量光天（Appamanabhumi）和流光天（Abhassarabhumi）。它们一个接一个地位于另一个之上，这三地合起来称为第二禅地（Dutiyajhanabhumi）。那些已达到第二禅的下等层次并维持其余生的天人和人类，当他们死后，将生于少光天，寿命为两个大劫。那些已经达到第二禅的中等层次并维持其余生者，将生于无量光天，寿命为四大劫。那些已达到第二禅最高层次的天人和人类，在他们死后，将生于流光天，并在那里生活八个大劫。当大劫之火出现后，大水将冲走所有的东西，包括流光梵天地（Abhassarabrahmabhumi）。

更高层的是这三个梵天地：少净天（Parittasu-bhabhumi），无量净天（Apamanasubhabhumi）和遍净天（Subhakinahabhumi）。它们居于彼此的顶部，且跨距极大。这三地就被称为第三禅地（Tatiyajhanabhumi）。那些天人和人类已经达到了第三禅的下等层次

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[50] Asankheya-kalpa，Asankheya是不可数，古代又翻译为阿僧祇。这里指的是一个大劫中的不可数劫，也就是中劫的意思。而非不可数个大劫。

[51] 根据诸论师的意见，大梵天寿命是一个中劫而非大劫。在少光天及之上的诸天的寿命则以大劫为单位。

the Third Jhana Domains. Those devyata and humans who have reached the lower stage of the third jhana and maintain it for the rest of their lives, when they die, they will be born in the Parittasubhabhumi and will live there for 16 great kalpa. For those who have reached the middle stage of the Third Jhana and have maintained it for the remainder of their lives, when they die, they will be born in the Apamanasubhabhumi and will live there for 32 great kalpa. Those who have mastered the third jhana and maintain it for the rest of their lives are reborn in the Subhakina-habhumi and live there for 64 great kalpa. After the Great Flood, when the Five Great Winds come, these upper three Brahma domains are blown away.

CHAPTER 3

THE NEXT TWO UPPER HEAVENLY DOMAINS

Higher still, there lie two other Brahma domains: Vehapphalabhumi and Asannibhumi. These two domains are called Cathutha-tajhanabhumi the Fourth Jhana Domains. Those devyata and men who reach the fourth jhana at its fine state and maintain it through out the remaining parts of their lives, when they die, they will be reborn in the Vehapphalabhumi and will live there for 400 great kalpa. There are those who have reached the ultimate stage of the fourth jhana, and have neither children nor wife, and bear in mind as follows :"Oh, the poor creatures of the world! They suffer torment within the Four Domains of Loss and Woe and are subject to the four modes of birth and their five destinies or the seven stages of consciousness, and their Nine Abodes of Being. Thus, their minds are occupied with thinking and puzzling, loving and hating. If this mind could be driven from the body, no longer would we feel or think of anything. That would be simply splendid!" After he has contemplated so, he then decides on his wish: "I do not want to have any children, nor wife, nor such a mind." That is what he wishes and desires. He repeatedly meditates like this all his life. When such a devyata or man dies, he will be reborn in the Brahma donain of Asunni. All the Brahmas in this realm are 96,000 wa tall and none has any residue of mind. Their appearance and their bodies are as beautiful as a golden image newly polished and buffed by craftsmen.

并维持它至余生，当他们死后，将生于少净天，并在那里生活 16 个大劫。对于那些已达到第三禅的中等层次并在其余生中维持它的人，当他们死后，将生于无量净天，并在那里生活 32 个大劫。那些精通第三禅并在其余生中维持它的人将再生于遍净天，并在那里生活 64 个大劫。大水过后，当五种大风吹来时，这上层的三个梵天地都被吹走了。

第三章

接着的两处上层天界地

更高处还有另外两个梵天地：广果地（Vehapphalabhumi）和无想地（Asannibhumi）。这两地被称为第四禅地（Cathutha-tajhanabhumi）。那些达到第四禅的上等层次，并在其余生维持它的天人和人类，当他们死后，将再生于广果天，并在那里生活 400 大劫[52]。有些人已达到了第四禅的最上层次，既没有孩子也没有妻子，内心思维如下："哦，这世间的可怜众生！他们在四处损减和痛苦之地中遭受折磨，并受制于四种出生方式（四生）和他们的五种命运（五趣）或七种心识阶段（七识住），以及其九种有情的住所（九有情居）。因此，他们的心被思考与困惑，爱与恨所占据。如果这种意识可以被逐出身体，我们就再也不会感觉或思考任何东西了。那真是太好了！"在如此思维之后，他决定了他的愿望："我不想有任何孩子、妻子，也不想有这样的意识。" 这就是他的希求和愿望。他一生都这样反复禅修。当这样一个天人或人类死后，他将再生于无想梵天地。此地中的一切梵天人都有 96000 瓦高，无人有任何残留的意识。他们的外表和身体都像被工匠们重新打磨和抛光的金像一样美丽。

[52] 此处有误。根据论藏·分别论，广果天与无想有情天的寿命为 500 大劫。

Those who die while still sitting and thinking of becoming such a Brahma of this domain will be reborn here, in the same sitting position, and will remain so until the end of their life-span. Those like this who die while standing in the human world will be born in this Brahma domain in the standing position. They will stand here not moving a single part of their body, not even blinking their eyes. They never become aware of anything. The crystal castle in which such a Brahma resides in spacious indeed, and there are always scented flowers and other fragrances everywhere. These flowers never wither nor die, and the fragrances never fade or end. These flowers are found, as if carefully arranged, in every corner of their palaces and all around these Brahmas.

The numbers of Brahmas residing in this domain are so innumerable that no one knows how many millions or billions there are. Their life-span is 500 great kalpa. When their stay in the Brahma Realm is about to end, if they have previously made merit, just before they die their minds will return to them. Once again they are normal as any human being. Then they are reborn according to their remaining merit or otherwise, since they have failed to reach Niravarna.

CHAPTER 4

THE TOP FIVE UPPER HEAVENLY DOMAINS

Much higher above those two domains there exist five other Brahma domains: Avihabhumi, Atappabhumi, Sudassabhumi, Sudassibhumi and Akanitthabhumi. These five domains are called Pancasuddhavasa, the Five Pure Abodes, as well as another of the Fourth Jhana Domains. Those who have achieved the stage of non-returning, and maintain the fourth, or the fifth jhana for the rest of their lives, when they die, they will be reborn in one of these five Pure Abode Brahma domains, also called the Pancavidhasuddhavasa.They will never again be born in the human world, and when they die from the Five Pure Abodes they attain Niravarna. The life-span of a Brahma in Avihabhumi is 1,000 great kalpa, in Atappabhumi 2,000 great kalpa, in Sudassabhumi 4,000 great kalpa, in Sudassibhumi 8,000 great kalpa, and in Akanitthabhumi a life-span is 16,000 great kalpa.

那些在保持坐姿时死去，并想成为此地的梵天人者，将在该处以同样的坐姿重生，并将保持这种坐姿直到他们寿命终结。那些像这样在人界中站着死去的人，将以站姿在此梵天地中再生。他们会站在这里，不会动身体的任何一个部位，甚至不眨眼睛。他们从来没有意识到任何事情。这样一位梵天居住的水晶宫殿的确很宽敞，而且到处都有芳香的鲜花和其他香味。这些花永不枯萎或凋谢，芳香永不消散或停息。在宫殿的每一个角落，在这些梵天周围，人们都能找到这些花朵，仿佛它们是经过精心安排的。

居住在此地的梵天数量是如此不可计数，以至于无人知道有多少个百万或多少个十亿。他们的寿命是 500 大劫。当他们在梵天地的停留即将结束时，如果以前有行善，他们的心在其死之前，会回到他们身上。他们再一次和其他人一样正常。然后他们根据其剩余的善业或恶业而重生，因为他们尚未达到涅槃。

第四章

顶部的五处上层天界地

远高于这两地之处存在其他五处梵天地：无烦天（Avihabhumi）、无热天（Atappabhumi）、善现天（Sudassabhumi）、善见天（Sudassibhumi）、色究竟天（Akanitthabhumi）。这五地被称为五净居天（Pancasuddhavasa），[它们]也是第四禅地的另一处。那些已经证得不来果，并在余生中维持第四或第五禅之人，当他们死后，将在这五净居梵天地（Pancavidhasuddhavasa）之一再生。他们再也不会生于人界，当从五净居天死去时，他们达到了涅磐。无烦天的梵天人寿命是 1000 大劫，无热天是 2000 大劫，善现天是 4000 大劫，善见天是 8000 大劫，色究竟天的寿命是 16000 大劫。

CHAPTER 5

THE SIXTEEN HEAVENLY BRAHMA DOMAINS

These sixteen Brahma domains, collectively called Salasarupabrahma, and the abodes of all the corporeal Brahmas. All brahmas are male. There is no female equivalent as with the devyata in the lower heavenly domains. Except for those Brahma in the Asannibhumi whose bodies know no moving nor have any feelings, the Brahma have the four senses, with eyes for seeing, ears for listening, a nose for inhaling and exhaling, but not for smelling good or bad odors, and a tongue for conversing, but not for tasting sweet, sour, hot, bland or salty tastes, Their flesh never feels hurt nor pain. These Brahma never consume any food or drink. They practice the jhana absorption attainments without material nutriment. They never enjoy touching others or being touched.

The facial and bodily beauty of these Brahma is ever so fine and polished. There is a much more radiant glow than the rays of the sun or the moon. Just one hand of a Brahma can light up ten thousand universes.

These Brahma all have gold and crystal castles with floors laid with celestial carpets. All the draperies, and the ceilings, are decorated with the seven kinds of noble gems in a manner a thousand times more elegant than those castles of the devyata in the lower heavenly domains. These Brahma have their hair put up beautifully with a tiara worn on top and are bright and beautiful in many different ways. The body of a Brahma is of course very fine; the joints at the knees and at the elbows are so well-rounded and well-connected that they are hardly noticed. These Brahma can not feel even the parts of their own bodies, and they do not have any dirty excrement.

ln all twenty Brahma domains, there is not a single woman, nor does any Brahma even resemble a woman. They have no lustful desire for women. They do not know how to sing or dance or play music. Some of them practice the jhana called the Ariya-vihara, the noble state of mind, some practice the Divya-vihara, the divine state of mind, and somne practice the Brahma-vihara, the brahma state of mind.

第五章

十六梵天地

这十六梵天地，统称为有形梵天住处（Salasarupabrahma），即一切有形体的梵天的住所。所有梵天都是男性。这里没有与下层天界的天人同等的女性。除了身不动、无感受的无想有情梵天外，梵天有四种感官，有眼能看，有耳能听，有鼻能吸入或呼出，但不能嗅出好的或坏的气味，有能交谈的舌头，但不能尝酸甜苦辣，他们的肉体感受不到伤害和痛苦。这些梵天从不享用任何食物或饮料。他们在没有得到物质营养的情况下修习安止定。他们从不喜欢触摸他人或被触摸。

这些梵天的面容和身体之美是如此的精妙和完美。有一种比日光或月光更明亮的光辉。梵天的一只手就能照亮一万个[轮围]世界。

这些梵天都有黄金和水晶宫殿，地板上铺着天界的地毯。所有的帷幔和天花板上都装饰着七种高贵的宝石，比下层天界天人的宫殿要优雅一千倍。这些天人的头发梳理得很漂亮，头顶戴着皇冠，在许多不同的方面都是明亮而美丽的。梵天的身体当然是非常精细的；膝盖和肘部的关节是如此的圆润和紧密相连，几乎没有人注意到它们。这些梵天连自己身体的部位都感觉不到，他们没有任何肮脏的排泄物。

在所有的二十个梵天地，哪怕一个女人也没有，也没有任何梵天像一个女人。他们对女人没有欲望。他们不知道如何唱歌、跳舞或演奏音乐。他们中的一些人修习称为“圣住”（Ariya-vihara）的禅那，即圣洁的心境；一些人修习“天住”（Divya-vihara）的禅定，即天人的心境；而另一些人则修行“梵住”（Brahma-vihara），即梵天的心境。

We shall speak now in particular of those Brahma who live in Akanittha, the Upper-Most of All, When the time comes for a Bodhisatva who will become enlightened and a Buddha to leave for his ordination, Brahmas from here will carry the robes and the eight clerical necessities down from the Brahma realm and offer them to the Bodhisatva. After he has accepted the set of robes from the Brahmas, he removes the white cloth he has been wearing, and puts on the robes. He then presents the discarded white cloth to a Brahma who carries it up to the Akanittha Brahma domain and places it there in a beautiful, clear crystal box. That Brahma then magically creates a crystal cetiya memorial to stand over the box. The cetiya, which is 96,000 wa hight, is called Dusacetiya, the Robe Pagoda. Some 700,000 Brahmas come to worship the cetiya attentively everyday.

When the Great Fire clears the face of this earth, the Brahmas from this domain come down to witness a single lotus flower springing from the new earth. Then they remove from the heart of the lotus flower an alms bowl, the robes and the other monk's requisites which together make up the eight items called atthaparikhara, the eight clerical necessities. They consist of one lower garment, one outer garment, a second outer garment often worn folded on one shoulder, one alms bowl, one girdle for the lower garment, one razor, one sewing needle, and one piece of water-straining cloth. The Brahmas take these eight clerical necessities up to the domain of the Akanittha Brahma. Later, when the Bodhisatva leaves to be ordained, the Brahmas will bring them back down to earth and present them to him.

If there is to be one Buddha born in a given kalpa, then there will appear but one lotus flower, and the kalpa will be called Sarakalpa. A kalpa in which there will be two Buddha has two lotus flowers and is called a Mandakalpa. If three Buddhas, there will appear three lotus flowers and the age is called a Varakalpa. An age in which there will be four Buddhas and hence four lotus flowers is called a Saramandakalpa. In a kalpa in which there will be five Buddhas, there will appear five lotus flowers. This is called a Bhaddakalpa. A kalpa in which there will not be any Buddha born is called a Sunnakalpa. In any kalpa there will be born at the most five Buddhas, and there may be less, or none at all. A kalpa which has more than five Buddhas is unknown. As for the eight requisites for monks, which appear in each of the first lotus flowers, they appear in the heart of the bloom due to the merit that that Buddha has accumulated.

我们现在要特别提到那些住在有顶天——色究竟天的梵天，最重要的是，当一位将成为正自觉佛的菩萨离家出家时，来自此处的梵天会把袈裟和八件沙门必需品从梵天界带下来，送给菩萨。他接受了梵天的那套袈裟后，就脱下身上的白衣，穿上了袈裟。然后，他把被丢弃的白衣交给梵天，梵天把它带到色究竟梵天地，之后将其置于一个美丽、透明的水晶盒里。随后，梵天以法力在盒子的上方创造了一个水晶纪念塔。高达 96000 瓦的塔被称为杜萨洁地亚（Dusacetiya），即长袍塔。每天约有 70 万位梵天前来虔诚地礼敬佛塔。

当[劫末的]大火把大地表面清理干净时，来自此地的梵天下来见证一朵莲花从新的大地上绽放出来。然后，他们从莲花的中心取出一个受施钵、袈裟和其他僧人的必需品，这些东西一起构成了八件被称为“八种沙门资具”（atthaparikhara）的物品。它包括一件下衣、一件外衣（上衣）、一件常叠在肩上的第二件外衣（桑喀帝）、一个受施钵、一条下衣腰带、一把剃刀、一根缝补针和一块滤水布。梵天把这八件沙门必需品带到色究竟梵天地。后来，当菩萨离家出家时，梵天会把它们带回人间，并献给他。

如果有一位佛生于某个特定的劫，那么只会出现一朵莲花，此劫即被称为核心劫（Sarakalpa）。一个将有两位佛陀[出世]的劫有两朵莲花，该劫叫做醍醐劫（Mandakalpa）。如果有三位佛[出世]，就会出现三朵莲花，此劫叫做胜愿劫（Varakalpa）。一个将有四位佛陀[出世]并因此有四朵莲花的时代被称为精髓劫（Saramandakalpa）。在一个将有五位佛陀[出世]之劫，会出现五朵莲花。这就是所谓的贤劫（Bhaddakalpa）。一个不会有任何佛陀出世的劫被称为空劫（Sunnakalpa）。在任何一劫，最多会诞生五位佛陀，并且可能会更少，或者根本没有。一个有五位以上佛陀的劫是未知的。至于出现在每一朵莲花中的八种沙门资具，它们都是由于佛陀积累的功德而出现在花心。

CHAPTER 6

A PSYCHOLOGICAL ANALYSIS OF THE BRAHMA CONSCIOUSNESS

What kind of merit or Dharma have those who are born in the Brahma world accumulated that has caused them to be reborn there? One may have been ordained into the monk hood and practiced the Dharma, or have kept the moral precepts, but if one has not yet obtained a jhana absorption that will enable one to soar through the air or travel under the ground, one can never be reborn in the Brahma world. Whoever has achieved and maintained such a jhana all through his life, however, will be reborn in the Brahma world. To meditate repeatedly until reaching a jhana, one can do as follows:

Those monks who are the disciples of the Lord Buddha and those ascetics who are firm in keeping the precepts sit and meditate in tranquillity and contemplate continuously, day and night, “Pathavikasinam”, Earth, earth. They strive to remove five mental hindrances, the Panca Nivarana, which are: sensual pleasure (kama-chanda), ill-will (vyapada), sloth and torpor (thina middha), worry and flurry (uddhacca kukkucca) and doubt (vicikiccha). It is when they have achieved this that they become endowed with the five constituent parts, which are: initial application (vitakka), sustained application (vicara), joy (piti), happiness (sukha) and one-pointedness (ekaggata). These then lead them to be blessed with the five insights, or jhanas, which are: supernatural power (iddhividhi), clairaudience (divasota), clairvoyance (divyacakshu), mind-reading (paricittavijja) and recollection a previous lives (pubbenivasanusati). These are of great merit of excellence, and once obtained enable one to be rebornin the Brahma domains.

When such as these are reborn as corporeal Brahmas, they may be reborn in any one of fifteen domains, except, that is, for the Asanni Brahma domain. They are born instantaneously formed with 23 materialities or corporealities only, not the 28 of the devyata born in the Sensual Realm. What are the five corporealities that they are not born with? One is the nose-corporality, granarupa, the ability to smell good or bad odors, one is the tongue-corporality, jivaharupa, the ability to taste what is eaten and to absorb the taste; one is the physical-corpo-rality, kayarupa, the ability to feel physical pain and hurt; one is femininity, itthibhavarupa, the ability to feel like a woman; and the fifth is masculinity, purisabhavarupa, the ability to feel like a man.

第六章

梵天心的心理分析

那些生于梵天界者积累了什么样的善行或善法，使他们在那里再生？一个人可能已经被达上为比库并修习了佛法，或者已持守了戒律，但是如果尚未证得能够使其在空中飞行或在地下穿行的安止定，他就永远无法在梵天界再生。然而，无论是谁，只要终其一生都能达到并维持这样的禅那，就会在梵天界再生。要反复禅修直到达到禅那，一个人可以如此做：

那些佛陀的弟子僧人们，以及那些坚持戒律的苦行者，日以继夜坐在那里宁静地禅修，持续不断地禅思：大地、大地（Pathavikasinam）。他们努力消除五种心理障碍，即：欲贪（kama chanda）、嗔恚（vyapada）、昏沉睡眠（thina middha）、掉举追悔（uddhaca kukkucca）和疑（vicikiccha）。当他们已达成此[成就]时，就具足了五种成分，它们是：寻（vitakka）、伺（vicara）、喜（piti）、乐（sukha）和一境性（ekaggata）。然后，这使他们成就了五种洞见，或者说禅那，它们是：神变（iddhividhi）、天耳（divasota）、天眼（divyacakshu）、他心（paricittavijja）和宿住随念（pubbenivasanusati）。这些都是卓越的大善业，一旦获得，就能让一个人在梵天地再生。

当这样的人再生为有形梵天时，他们可能在 15 地中的任何一个地再生，除了，也就是说，无想梵天地。他们是化生的，只有 23 种色，而非欲界天人的 28 种。他们生下来就没有的五种色是什么？一个是鼻色（granarupa），闻到好的或坏的气味的能力；一个是舌色（jivaharupa），品尝所吃东西的能力和吸收味道的能力；一个是身色（kayarupa），感受身体疼痛和伤害的能力；一个是女根色（itthibhavarupa），感觉像个女人的能力；第五是男根色（purisabhavarupa），感觉像个男人的能力。

There are four sources of vitality that sustain the qualities of the Brahmas. What are these sources of vitality? One is in the eye, nourishing the eyes; one is in the ear, nourishing the ears; one is in the mind, nourishing the mind; and the fourth is in the eight basic materialities which yield sight and sound.

Brahmas who are born in the Asannibrahma Domain will be born instantaneously like those other Brahmas just described, but the corporealities that apply to the Brahmas in the Asannibrahmabhumi are limited to seventeen. What are they? These are the eight-fold base of corporeality (suddhatthakarupa), one life corporeality (jivitarupa)， one space corporeality (akasarupa), three changing corporealities (vikararupa) and four marking corporealities (lakshanarupa). These add up to 17 in all and are compounded in one single life which lies in the eight-fold base of corporeality.

Those Brahmas with conscious minds who sit in meditation and attain the jhanas will have mental states (cetasika) that are in harmony and cherish and heighten their consciousness. How many of these harmonious mental states are there? All are on the meritorious side, so there are 22 companion cetasika. One is faith, (saddha), a constant faith in merit making and the Dharma. One is mindfulness (sati), awareness of and forever remembering merit and the Dharma. One is moral shame (hiri), shameful feelings of wrongdoing and never being careless in any event. One is moral fear (ottappa), fear of wrongdoing and of one's sinful nature. One is greedlessness (alobha). One is the absence of hatred (adosa), never feeling anger, never wishing to antagonize, or to find fault with others. One is equanimity (tatramajjatta) doing things with a determined, unswerving mind. One is mental tranquility (kayapassaddhi), doing things with an awareness of the nature of things. One is conscious tranquility (cittapassadhi), appreciating the heart of things. One is mental agility (kayalahuta), acting promptly in accordance with Dharma. One is agility of consciousness (cittalahuta), quickness to the Dharma. One is mental elasticity (kayamuduta), tenderness to the Dharma. One is called the elasticity of consciousness (cittamuduta), also tenderness to the Dharma. One is mental adaptability (kayakam-mannata), suitability to the Dharma and conditions. One is called adaptability of consciousness (cittakammannata), also suitability to the Dharma and conditions. One is mental proficiency (kayapagunnata), proficiency towards the Dharma. One is called proficiency of consciousness (cittapagunnata), also proficiency towards the Dharma. One is mental uprightness (kayujukata), loyalty to

维持梵天人[生命]品质的命根有四种来源。这些命根来自哪里？一种在眼[根]里，滋养眼；一种在耳[根]里，滋养耳；一种在心[所依处]里，滋养心；第四种在产生视觉和声音的八种基本色法（八不离色）中。

生于无想梵天地的梵天人将像刚才描述的其他梵天人一样化生，但是在无想梵天地中适用于梵天人的色法仅限于 17 种。它们是什么？即八不离色（suddhathakarupa），命根色（jivitarupa），空界（akasarupa），三种变化色（vikararupa）和四种相色（lakshanarupa）。这些加起来总共有 17 种，并在一个处于八不离色中的单一的生命里被整合。

那些禅坐证得禅那的有心识的梵天，将拥有美心所（cetasika），并爱护和提升他们的心。这些美心所有多少？所有[这些心所]都是善的，所以有 22 种伴随的心所。一种是信（saddha），一种对善业和佛法的永恒信仰。一个是念（sati），意识到并永远记住善业和佛法。一种是惭（hiri），对不道德的行为感到羞耻，而且在任何情况下都不粗心。一种是愧（ottappa），对错误行为和自身恶性的恐惧。一种是无贪（alobha）。一个是无嗔（adosa），从不感到愤怒，从不想与人对抗，或对别人指手画脚。一种是中舍（tatramajjatta），用坚定、不动摇的心态做事。一种是身轻安（kayapasaddhi），在做事情时要意识到事物的本质。一种是心轻安（cittapassadhi），欣赏事物的核心。一种是身轻快（kayalahuta），根据佛法迅速行动。一种是心轻快（cittalahuta），对佛法的敏捷。身柔软（kayamuduta）是一种心理（心所）上的柔软。一种叫做心柔软（cittamuduta），也是佛法的柔软。一是身适业（kayakam mannata），对佛法和条件的适应性。一种叫做心适业（cittakammannata），也是对佛法和条件的适应性。一种是身练达（kayapagunnata），对佛法的熟练。一种叫做心练达（cittapagunnata），也是对佛法的熟练。一种是身正直（kayujukata），忠于佛法。一种叫

the Dharma. One is called uprightness of consciousness (cittujukata), also being straight to the Dharma. One is compassion (karuna), being compassionate and merciful towards all living beings. one is sympathetic joy (mudita), being tender towards all living beings.one is the faculty of wisdom (pannindriya), being wise, with wisdom as the leader of all the other faculties. Altogether there are 22, and they accompany moral consciousness and are the source of nutriment for all Brahmas.

Here ends a brief account of the Brahmas in the Corporeal Plane (Rupavacarabhumi) which constitutes in brief Sattamakanda, or Book Seven.

做心正直（cittujukata），也是正直于佛法。一种是悲（karuna），对众生充满热情和仁慈。一种是[随]喜（mudita），怜爱一切众生。一种是无痴（pannindriya），即智慧，智慧是所有其他能力的领导。[所有这些心所] 总共有 22 种，它们伴随着善心，是所有梵天的营养来源。

于此结束了对色界地（Rupavacarabhumi）梵天的简要叙述，它构成了简短的第七品（Sattamakanda）。

BOOK EIGHT

INCORPOREALITY

CHAPTER I

THE FOUR DOMAINS OF THE INCORPOREAL PLANE

An account will now be given of those beings who are born into the Incorporeal Plane. They all take the incorporeal rebirth linking. A great distance above the domain of the Akanitthubrahmas, between that and the infinite expanse of empty space, there are the four domains of a second Brahma world. The first domain is called Akasanancayatana, the level of boudless space, the second Vinnanan-cayatana, the level of boundless consciousness, the third Akincanna-yatana, the level of nothingness; and the highest is called Nevasanna-nasannayatana, the level of neither perception nor nonperception. This four-level Brahma world is called Pancamananabhumi the Fifth Jhana Domains. The Brahmas in these four domains have no body at all. They are not, however, quite void; they exist in open and empty space with their minds, but without the slightest sign of corporeality. These four levels, then, are the abodes of the "bodiless" Brahmas and are called Arupa Brahma Loka, the World of the Incorporeal Brahmas.

These Brahmas, while still living in this world of ours, would reflect thus: "If with the force of one's determination and perseverance, the mind could be made to disappear, what would happen? As long as the mind is still present, it cannot be said there is nothing. Without the body, one cannot harm others and others cannot harm one. It is thus desirable that the body be willed to disappear and the mind remain." They developed the five stages of jhana, or deep trance, and made this wish: "I will take the absolutely empty space of the lowest domain of the incorporeal plane to be

第八品

无色界

第一章

无色界四地

现在将对那些生于无色界的有情进行描述。他们都以无色结生。在色究竟梵天地之上很远的距离，于该处及无限广阔的虚空空间之间，有第二个梵天界的四地。第一地被称为空无边处（Akasanancayatana），第二地是识无边处（Vinnanancayatana），第三地是无所有处（Akincannayatana）；最高地被称为非想非非想处（Nevasanna-nasannayatana）。这个四级梵天界被称为第五智地（Pancamananabhumi），或第五禅地。这四地的梵天根本没有身体。然而，它们并不是完全空无的；它们与意识一起存在于空旷的空间中，但没有丝毫的形体迹象。因此，这四种层次，是“无形”梵天的住所，并被称为无色梵天界（Arupa Brahma Loka），即无形梵天的世界。

这些梵天人，当他们还生活在我们这个世界上时，就会这样思维：“如果一个人的决心和毅力的力量可以使意识消失，会发生什么呢?只要意识还在，就不能说什么都没有。没有身体，一个人不能伤害别人，别人也不能伤害自己。因此，身体消失而意识永存是可取的。”他们发展了第五阶禅那，并发下此愿：“我将把无色界最低层的完全空虚的空间（空无边处或无边的虚空）作为我的住所。”

my dwelling place." They then would meditate, fixing their minds on making their bodies disappear, with these words: "O boundless space! Through the virtue of my deeds and aspirations, may I have not the slightest trace of body." They would practice the jhana, wishing thus, all the time until they attained the jhana of boundless space in that lifetime. When they are reborn as Brahmas in the world of boundless space, they have the minimal elements of mind mentioned earlier, but they have not the slightest trace of face, hands or feet. The Brahmas at this level live for 20,000 great kalpa.

Certain groups of ascetics who have cultivated the lower stage of the fifth jhana and attained the stage of boundless space, are not gladdened in their hearts as they yearn for more than rapture. They no longer desire the attainment of boundless space but set their minds on the attainment of boundless consciousness, which is superior to that of boundless space. They are not diverted in anyway and meditate as follows: "O consciousness that is boundless! May I be without body but with boundless consciousness." Their minds are not diverted in any other direction. When they die, they are reborn at the level of boundless consciousness and live the Brahma life which extends for 40,000 great kalpa.

Certain groups of ascetics cultivate the lower stage of the fifth jhana and attain the stage of boundless consciousness, but this attainment does not move their hearts as they yearn for more than ecstasy. They view the attainment of nothingness to be a greater peace and happiness. They continuously wish to reach the level of nothingness that is far above the vast expanse of empty space, and they are not diverted in any other direction. They fix their minds and meditate thus: "O nothingness. Naught exists." They heed nothing and continuously concentrate on this all their lives. When they die, they are reborn in the Brahma world at the level of nothingness where they live for 60,000 great kalpa.

Certain groups of ascetics cultivate the lower stages of the fifth jhana and attain the stage of nothingness. They derive no satisfaction in this, still being too close to the corporeal Brahmas. Their hearts feel no joy and are not free from some anxiety. They are like those who finds themselves close to their enemies who are armed with swords and lances. They reflect on this and have no desire for the attainment of nothingness in the Brahma world. They wish to be reborn in another domain far from beings with corporeal forms, which are like their enemies. So they fix their minds, without wavering in any other direction. They wish to attain the level of

然后，他们会禅修，并以如此的词句使心安住于让自己的身体消失："啊，无边的虚空！以我的德行和志向，可以使我没有一丝身体的痕迹。"他们会修习禅那，一直这样发愿，直到他们在那一生中达到了空无边处禅定。当他们作为梵天在空无边处的世界中再生时，他们拥有前面提到的极少的心理要素，但是他们没有丝毫的脸、手、脚的痕迹。处于该层次的梵天能活 20000 大劫。

某些苦行者已经修习了第五禅的低等层次，并达到了空无边处的阶段，但他们的内心并不高兴，因为他们渴望的不仅仅是狂喜。他们不再渴望获得无边的虚空，而是决心获得高于无边虚空的无边心识。无论如何，他们都不会改变方向，并按照如下方式禅修："啊，无边的心识!愿我没有身体却拥有无限的心识。"他们的注意力不会转移到任何其他方向。当他们死后，他们会再生于识无边处的层次，过着长达 40000 大劫的梵天生活。

某些苦行者修习第五禅的低等层次，并达到识无边处的阶段，但这种成就并没有打动他们的心，因为他们渴望的不仅仅是狂喜。他们认为达到虚无是一种更大的和平与幸福。他们不断地发愿达到远高于无边虚空空间的"什么都没有"的层次，而且他们不被转移到任何其他方向。他们安住其心并如此禅修："啊，什么都没有。绝无存在。"他们什么都不关注，一生都在持续不断地专注这些。当他们死后，将在无所有处的梵天世界中再生，在那里他们活了 60000 大劫。

某些苦行者群体培养第五禅的低等层次，并达到无所有处的阶段。他们没有从中得到满足，这仍然太接近有形的梵天。他们的心里没有喜悦，也没有摆脱一些焦虑。他们就像那些带着刀剑和长矛的人，发现自己接近了他们的敌人。他们反思这一点，并没有成就无所有处梵天界的欲望。他们希望在另一地再生，远离那些像他们的敌人一样的有形存在。所以他们稳固其心，不被任何其他方向动摇。他们希望达

neither perception nor non-perception. They say that they still retain too much of their mind and ponder on too many things. They hope thus: “May I have just a very small part of mind, so tiny that it seems to have been swallowed up into space. May it be a hundred or a thousand times smaller than the mind of the Brahmas at the lower levels.” The mind then is so tiny that there is virtually no difference between existence and non-existence. The Brahmas at this level live for 84,000 great kalpa. They cannot do anything as their minds are so very small.

This level of the Brahma world requires great mastery of jhana practice, to a degree much, much greater than any of the other levels. Even though the mind is very tiny, it has companions; there are twenty lofty mental factors attending it. They are those mentioned earlier, with the exception of compassion and sympathetic joy. Disregarding the seven mental factors common to all classes of consciousness, there are thus twenty lofty mental factors. Though the mind is so very tiny, it still exists to enjoy the attainment of happiness. When a Buddha descends to be born in this world of ours, all the incorporeal Brahmas still possess sufficient mind to have faith and worship the Lord.

CHAPTER 2

THE SIX-COLORED HALO

We shall begin by giving an account of the inanimate that conduct themselves as if they had consciousness and could perform acts of worship. This happened when the Lord Buddha performed a miracle with the psychic power called Iddhividhinana. He did so with a consciousness that was associated with knowledge, accompanied by pleasure and unprompted. This is the great miracle of the six-colored rays. What were the colors of these rays? The rays of one group were a beautiful deep blue, as blue as the blue butterfly pea, the blue water lily, the water hyacinth, the iridescent feathers of a peacock's tail, and the wings of a carpenter bee. The color of one group was a beautiful yellow, like the yellow of the night-blooming jasmine, orpiment, and the bright-shining gold called the jambu-nut. One group of rays was as red as a solution of sticlac, the color of annatto and vermillion, the hibiscus flower and the pomegranate blossoms. One group was as white and beautiful as the local phut flower and the conch shell.

到非想非非想的层次。他们说，他们仍然有太多的意识，思考太多的事情。他们如此发愿："但愿我的心识只有非常小的一部分，小得如同被虚空吞噬了一样。愿它比下层梵天的心识小一百倍或一千倍。"那时的心识是如此的微细，以至于在存在和不存在之间几乎没有区别。此层次的梵天活了 84000 大劫。他们不能做任何事情，因为他们的心识是如此的微细。

梵天界的这一层次需要极其精通禅那修习，达到比任何其他层次都要多得多的程度。即使心识很微细，它也有同伴;其中有二十种崇高的心理因素（心所）。它们是前面提到的，除了悲悯和[随]喜。撇开七种遍一切心所不谈，还有二十种崇高的心理因素。虽然心是那么微细，但它仍然存在着，享受着幸福的获得。当佛陀降临到我们这个世界时，所有无形的梵天仍有足够的心来信仰和礼敬佛陀。

第二章

六色光轮

我们将从叙述无生命开始，它们引导自身仿佛它们有意识并能进行礼敬。这是在佛陀用一种名为"种种神变智"（Iddhividhinana）的精神力量创造奇迹时发生的。他以一种与智相应并伴随着快乐和自发（悦俱智相应无行）的心这样做。这就是六色光芒的伟大奇迹。这些光芒的颜色是什么?其中一组光芒是美丽的深蓝色，像蓝蝴蝶豌豆、蓝睡莲、凤眼兰、孔雀尾巴上彩虹色的羽毛和木蜂的翅膀一样蓝。其中一组是美丽的黄色，就像夜茉莉及雌黄的黄色，也如蒲涛果（jambu-nut 瞻部果）的亮金色。一组光线像红木、朱红、芙蓉花和石榴花的溶液一样红。其中一组像当地的普特花和海螺壳一样洁白美丽。一组

One group was orange-red, the beautiful color of the anocha flower, the foreign hibiscus, the local henna flower and the blossoms of the flame of the forest; it glowed like polished copper. One group was bright and glittered as beautifully as the morning star and crystal gems. These rays radiated from the body of the Lord Buddha, whirling round and round in all their glory.

The deep blue rays, the color of the blue butterfly pea, the water hyacinth, the blue water lily, the water hyacinth, the feathers of a peacock's tail and the wings of the carpenter bee, were emitted from every strand of hair on the Lord Buddha's head, from the eye-lashes and the eyebrows, from the hairs on his body, from his moustache and his beard. Rays emanated from the hairs in all these places, which are black. The beautiful yellow rays which are like the night-blooming jasmine, orpiment, and the bright-shining jambu-nut gold, were emitted from the back of the Lord Buddha. The white rays, which were as beautiful as the pure white phut flower and the conch shell were emitted from the whites of his eyes and his teeth. The orange-red rays that were the color of the anocha flower, the foreign hibiscus, the local henna flower, the blossoms of the flame of the forest, and which shined as brightly as polished copper, were emitted from the wrists and from the toenails of the Lord Buddha. The rays that were as beautiful as the morning star and the crystal gems were emitted from the forelock.

These six colored rays, the deep blue more beautiful than any deep blue tones, the white more beautiful than any white hues, the yellow more beautiful than any yellow tints, the red more beautiful than any red, the orange-red more beautiful than any orange-red, and the bright rays that glittered like the morning star, all radiated from the body of the Lord Buddha.

They whirl round in circles, back and forth, shining brightly with no cloudiness or dullness. Some rays sparkle brilliantly. Some follow one another. Some flow forth, some are thick and some are thin. Some move down, some glide on, and some remain steady. Some go in groups; some go singly. Some swirl around. Some bend down toward the earth; some go up to the sky. Some go ahead and some follow behind. They all stream out together. The deep blue rays go first; the yellow rays go next, then the red rays and the white rays, with the orange-red rays behind. The rays that glitter and are as beautiful as the morning star follow last of all. The yellow rays seem to know how to talk and address the deep blue rays: “O ye deep

是橘红色的，有美丽的阿诺查（anocha）花、外国的芙蓉花、当地的指甲花和森林火焰花;它像抛光的铜一样闪闪发光。其中一组闪闪发光，像晨星和水晶宝石一样美丽。这些光芒从佛陀的身体中放射出来，在它们所有的辉煌中不断地旋转着。

深蓝色的光芒，蓝蝴蝶豌豆、蓝睡莲、凤眼兰、孔雀的尾羽和木蜂翅膀的颜色, 从佛陀头上的每一缕头发，从他的睫毛和眉毛，从他身上的汗毛，从他的髭和须上散发出来。光芒从所有这些地方的黑色毛发中散发出来。像夜茉莉、雌黄、闪亮的蒲桃果金色一般美丽的黄色光芒，从佛陀的背部散发出来。白光从它的眼白和牙齿里射出，像纯白的普特花和海螺壳一样美丽。从佛陀的手腕和脚趾甲上发出橙红色的光芒，像阿诺查花、芙蓉花、凤仙花、森林火焰的颜色，像抛光的铜一样明亮。像晨星和水晶般的宝石一样美丽的光芒从额发中放射出来。

这六种颜色的光芒, 深蓝色比任何深蓝色调都更美丽，白色比任何白色色调都更美丽，黄色比任何黄色更美丽，红色比任何红色更美丽，橙红色比任何橙红色都更美丽，还有像晨星一样闪闪发光的明亮光线，都从佛陀的身体上放射出来。

它们环绕着一圈又一圈地来回旋转，既不浑浊，也不沉闷，而是明亮而闪耀。有些光线闪闪发光。有些互相追随。有的向前流，有的厚，有的薄。有的向下移动，有的滑翔前进，有的保持稳定。有些成群结队；有些单独去。有些在周围打转。有的弯腰向地，有的向天。有的向前，有的在后。它们一起涌出。深蓝色的光芒先发出，黄色的光芒接着发出，然后是红色和白色的光芒，后面是橙红色的光芒。最后，闪耀着如晨星般美丽的光芒紧随其后。黄色的光芒似乎知道如何与深蓝色的光芒沟通和交流：“哦，深蓝色的光芒！别动！请问，你们

blue rays! Stay ye! Prithee, wherefore go ye afore us? What merits and perfections have ye amassed?” The deep blue rays look as though they have turned around and answer thus: “We have done merit. One day, when our Lord Buddha was a Bodhisatva by the name of King Sivi, he took out his eyes and gave them as alms to Lord Indra, who had transformed himself into a brahmin and asked for them. Through the power of this meritorous deed we have become the deep blue rays and go before ye all.” Then the red rays dash forth and find the yellow rays in front of them. The red rays seem to be able to speak and utter these words: “O ye yellow rays, wherefore go ye afore us? What merits and perfections have ye done?” The yellow rays seem to understand and turn around to answer the red rays as follows: “It was at the time the Lord Buddha had accumulated perfections as Viriya Pandita. With great faith and gladness, he sliced his flesh for Lord Indra, who had taken the appearance of a goldsmith, to be beaten into a gold sheet and used to cover an image of a Buddha. On this account, we have become yellow rays that are as bright and shiny as gold. So we go before you through the force of that meritorious deed. Then the white rays see the red rays going ahead of them. They seem to know how to speak and say to the red rays: O ye red rays, wherefore go ye in front of us? What merits and perfections have ye done that put ye ahead of us?" The red rays appear to have turned around and answer the white rays as follows: “These merits and perfections our Lord Buddha earned on a certain day when he was a young prince called Narajiva, and in another account Padumakumara. The prince cut open his chest with a knife and lifted out his heart to make a remedy to revive his mother who had died of a snake's bite. Through the force of such merit we have become the red rays and go afore ye.

When the orange-red rays, which are the color of gamboge on the feet of a swan, see the white rays going ahead of them, they act as if they knew how to talk and ask the white rays thus: “O ye white rays, why go ye ahead of us?” The white rays seem to be able to talk and turn around to answer

为什么走在我们前面？你们积累了什么功德和巴拉密？” 深蓝色的光芒看起来好像已经转过身来，这样回答：“我们做了功德。有一天，当我们的佛陀是一个名为西维（Sivi）王的菩萨时，他取出他的眼睛，布施给了将自己变化成一个婆罗门并寻求它们的因陀罗主。以这功德之力，我们成了深蓝色的光芒，走在你们所有人的前面。”然后红色的光芒冲了出来，找到了前面的黄色光芒。红光似乎能说话，也能说出这样的话：“啊，黄光啊，你们为什么走到我们前面去？你们做了什么功德和成就？”黄光似乎明白了，转过身来回答红色的光芒：“那是在佛陀作为维利亚 • 班迪达（Viriya Pandita 意为精进明智者）在积累巴拉密时。他怀着极大的信心和喜悦，为以金匠形象出现的因陀罗主切下了自己的肉，让其打造成金箔，用来盖住一尊佛像。因此，我们变成了像金子一样明亮和闪亮的黄色光芒。以这种功德，所以我们在你们前面。然后白色的光线看到红色的光芒在他们前面。他们好像知道怎样对红光说话说：“红光哪，你们为什么在我们面前走呢？你们做了什么功德和巴拉密，使你们在我们前面呢？”红光似乎已经转过身来，对白光的回答如下：“我们的佛陀在某一天获得了这些功德和巴拉密，当时他还是一位名叫纳拉吉瓦（Narajiva）的年轻王子时，另一种说法是红莲童子（padumakumāra）。王子用一把刀割开他的胸膛，取出了他的心脏，想以此来挽救被蛇咬死的母亲。通过这种功德的力量，我们已经成为红色的光芒，走在你们前面。

当如天鹅脚上的橙色一样的橘红色的光芒，看到前面的白色光芒时，它们表现得好像知道如何与白色的光芒进行如下的沟通与交流：“哦，白色的光芒，你们为什么走在我们前面？”白光似乎能说话，

as follows: “These merits and perfections our Lord Buddha earned when he was vessantara and bestowed the white elephant Paccayanagendra as alms on those brahmins from Kalinga. He gave it with faith. Because of this meritorious deed we have become the white rays and precede ye.”

Then the glittering bright rays that are as radiant as the morning star look and crystal gems as if they knew how to talk and ask thus: O ye orange-red rays, the color of gamboge on the feet of a swan, for what reason go ye before us? What merits and perfections have ye done that place ye ahead of us?" The soft orange-red rays like the color of gamboge on the feet of a swan seem to comprehend and turn around to answer thus: “Our merits and perfections the Lord Buddha had amassed when he was a Bodhisatva by the name of Vijadhara. On that occasion he sliced off his flesh and gave it as food to a demon. With the force of that merit and perfection we have become the soft orange-red rays and go ahead of ye.”

Then the glittering rays like the bright morning star and crystal gems swirl up front ahead of the soft orange-red rays, the color of gamboge on the feet of a swan. When the soft orange-red rays, the color of gamboge on the feet of a swan, see the glittering bright ray like those of the morning star and crystal gems going ahead of them, they look as if they knew how to talk and ask the rays that precede them thus: "O ye bright rays that glitter like the morning star and crystal gems, why go ye ahead of us? What merits and perfections have ye amassed that place ye afore us? The bright rays that glitter like the morning star and crystal gems turn around to answer: “Our merits and perfections our Lord Buddha earned when he was Sasa Pandita. One day with great faith he gave himself up as alms. He placed his body on a burning pyre made by Lord Indra, which was shoulder high. The Buddha gave his flesh as alms to the brahmins. Through the force of this merit and perfection we have become the bright rays that glitter like the morning star and crystal gems. So we go ahead of ye.”

Then all the rays rush forth racing with one another and plunge down, lighting up every nook and corner, including Avici Hell, and the farthest

转过身来回答如下：“这些功德和巴拉密，我们的佛陀还是维山达勒（vessantara)时就获得了，他把白象巴迦亚那根德勒（Paccayanagendra）布施给来自咖林嘎（Kalinga）的婆罗门。他满怀信心地布施。因为这功德，我们成了白色的光芒，并走在你们前面。”

随后，那像晨星与水晶宝石般灿烂的光芒，仿佛知道怎样说话与发问：“啊，你们这些如天鹅脚上橙色一般的橘红色的光芒，为什么走在我们前面?你们做了什么功德和巴拉密使你在我们前面呢?”那像天鹅脚上橙色般柔和的橙红色的光芒，似乎理解并转过身来回答：“我们的功德和巴拉密，是佛陀在他还是一位名叫维贾塔勒（Vijadhara）的菩萨时积累起来的。那时，他把自己的肉割下来给了一个亚卡作食物。有了这种功德和巴拉密的力量，我们就变成柔和的橘红色光芒，走在你们的前面。”

然后，像明亮的晨星和水晶宝石一般闪耀的光芒，在颜色如天鹅脚上的橙色般柔和的橘红色光芒前面盘旋。当颜色如天鹅脚上的橙色般柔和的橘红色光芒,看到像明亮的晨星和水晶宝石一般闪耀的光芒在他们前面,他们看起来好像知道如何与在它们之前的光芒沟通与交流：“啊，像晨星和水晶宝石一样闪耀的光芒，你们为什么走在我们前面？你们在我们面前所累积的，是什么功德和巴拉密呢？像晨星和水晶宝石一样闪闪发光的明亮光线转过身来回答：“我们的功德和巴拉密，是我们的佛陀在他还是萨沙 • 班迪达（Sasa Pandita）的时候获得的。有一天，他怀着极大的信心将自己布施出去。他把自己的尸体放在因陀罗主所造的齐肩高的火葬堆上。佛陀把他的肉给了婆罗门们。在这种功德和巴拉密的力量下，我们已经成为像晨星和水晶宝石一样闪耀的明亮光芒。所以我们走在你们前面。”

然后，所有的光芒彼此争相涌出，并向下冲去，照亮了每一个蔽处和角落，包括无间地狱，及最远到达地下 240000 由旬的深处。

limits of the earth down to a depth of 240,000 yojana. They reach 960,000 yojana deeper down to the wind that props up the oceans and the continents and thus keeps them from quaking. Then they force their way up into the sky that borders on the lower heavens and soar on past through one domain after another rising up and beyond even the world of the incorporeal Brahmas and into the outer space which touches the upper most region, and on out in all the eight directions. They dart out to reach the innumerable universes on all sides. These rays shine brightly, penetrating all the chinks and holes, illuminating brooks and hills, lighting up caverns, ravines, gorges, cliffs and precipices and all the dark places that sunlight and moonlight cannot reach; the Lord Buddha's rays reach them all and light them all.

When the Lord Buddha performed this miracle, the earth trambled, the oceans were stirred into foam by huge waves, and Mount Sumeru bowed low like a rattan that is heated and becomes soft and flexible. All the musical instruments, they have no mind at all, struck up music as if musicians were beating and blowing them. They were able to make exceedingly sweet music on their own as an act of worship to the Lord Buddha. Some Brahmas, including the incorporeal Brahmas, heard the music and came down to worship the Lord.

Thus ends the Eighth Book that briefly described the Brahmas in the Incorporeal Plane.

它们到达了 96 万由旬更深处支撑着海洋和大陆，从而使它们免受震动的风。然后，它们强行冲入与低层天界接壤的天空，并翱翔着穿过一个又一个界域，甚至超越了无形的梵天界，进入了与最高层区域接壤的外层空间，并向所有八个方向飞去。他们冲向四面八方的无数世界。这些光芒闪闪发亮，穿透了所有的缝隙和洞穴，照耀了溪流和山丘，照亮了洞窟、沟壑、峡谷、悬崖峭壁和所有日光和月光不能到达的幽暗之地；佛陀的光芒达到了它们所有的地方，照亮了他们。

当佛陀创造这个奇迹时，大地震动，海洋被巨浪搅成泡沫，须弥山像一根藤条一样低垂着，变得柔软柔韧。所有的乐器，它们完全不自觉地奏起音乐来，仿佛音乐家在敲打和吹奏。它们能够自己演奏极其美妙的音乐，以此作为对佛陀的礼敬。一些梵天人，包括无形梵天[53]，听到了音乐，下来礼敬佛陀。

简要地介绍了无色界梵天的第八品到此结束。

[53] 根据阿毗达摩，无色界梵天人没有耳根，因此无法听到声音。而且他们没有身体，所以不能下来礼敬佛陀。此处描述存在错误。

BOOK NINE

THE BOOK OF NATURE

CHAPTER 1

MACRODYNAMICS

No being born in the Three Planes, even though he may enjoy the high honor, prestige and wealth of a Maha CakravartiKing, or of Lord Indra who rules over Traitrimsa, the heaven of the thirty-three deities, or the Brahmas, can at any time be said to have a firm hold on his honor, prestige or weath. All beings will perish and part from all of their possessions. As for Lord Indra and the Brahmas, when they reach the limit of their lives, they will continously wander back and forth in these Three Planes. Some beings are reborn in the four realms of woe and misery, and suffer unbearable pain and agony. It can thus be said that no life is permanent in this unending chain of existence.

Hell beings, once they have served out their time in a hell, may be born in hell again, or they may be reborn as pretas, animals or asuras. Those who have previously performed some meritorious deeds may be reborn as human beings, or even in one of the upper six domains of the sensual plane. That is, at the end of a term in hell, hell beings may be reborn at any one of the eleven domains of the sensual plane; but they can never go up to any of the twenty domains of the Brahma worlds. As for the pretas, when they die they may be reborn as pretas again, or they may be reborn as animals or asuras. Those that have made merit may be reborn as human beings, or go up to the upper levels of the sensual plane， but they cannot go to any of the higher domains.

Those who are born in the animal world, at the end of their lives they may be born as animals again, or they may become hell beings, pretas or asuras. If they have done some meritorious deeds, they may be reborn in the realm of happiness, any seven of the higher sensual domains, but they can never go up to any of the twenty levels of the Brahma worlds. As for

第九品

自然品

第一章

宏观动态

任何生于三界的有情，即使他可能享有大转轮王，或统治三十三天的因陀罗主，或者梵天的崇高荣耀、威望和财富，都无法在任何时候都牢牢地掌握着他的荣耀、威望或财富。一切有情都将毁灭并离开他们所有的财产。至于因陀罗主和梵天，当达到生命的极限时，他们会不断地在这三界中轮回。有些众生在四恶趣中再生，承受着难以忍受的痛苦和折磨。因此，可以说，在这个无休止的存在之链中，没有生命是永恒的。

地狱有情，一旦在地狱里度过了他们的时间，可能会再次生于地狱，或者他们可能会重生为鬼，畜生或阿苏罗。那些曾经造过一些善业者可能会再生为人，甚至生于欲界的上六地（六欲天）。也就是说，在一个地狱的 [生命]期的末尾，地狱的有情可能在欲界十一地中的任何一地再生；但是他们永远无法进入梵天界的二十地中的任何一地。至于鬼，当他们死后，可能会再次重生为鬼，或者他们可能会再生为畜生或阿苏罗。那些有善业者可能会再生为人，或者上升至欲界的上层，但他们不能进入任何更高之地。

那些生于畜生界者，在它们生命的尽头，可能会再次生为畜生，或者它们可能成为地狱有情，鬼或阿苏罗。如果造了一些善业，它们可能会在善趣中再生，七处更高的欲地中的任何[一处]，但他们永远无法达到梵天界的二十层中的任何一个层次。至于阿苏罗，当他们死

the asuras, when they die they may be born as asuras again or may go down to hell. Some become pretas or beasts; some may become human beings, or deities in the six heavens of the sensual plane. They cannot become Brahmas.

Beings that are born human are of two kinds -- the wicked and the virtuous. When wicked people die and depart from the human world, they are reborn in the four levels of pain and suffering, namely the domains of hells, of the preta, of the animals and of the asuras. If they are born as human beings again, they will be feeble, depraved, wicked and brutal, since they are ignorant of the proper time for merit making. As for the virtuous, when they die and leave this world of ours, they may be reborn in any of the heavens; some may enter Nibbana. Ordinary human beings may be reborn into any of twenty-six domains; that is, they may go anywhere except the uppermost five domains of the (Corporeal) Brahma World calledthe Five Pure Abodes-Aviha, Atappa, Sudassa, Sudassi and Akanittha, the Pancasuddhavasa.

The devyata in the upper six domains of the sensual plane who have not entered the path and enjoyed its fruit, when they have to depart from their abodes, they may be born in these Sixheavens again, or may come down to the world of men. Some maybe born at the four levels of sorrow and suffering and some maybe born as Brahmas in any of eleven domains of the corporeal plane from Parisajja, the first level, up to Asannisatva. Some may be reborn as Brahmas in the four domains of the incorporeal plane. They can be reborn in any of twenty-six domains; but they cannot enter into the upper five levels of the corporeal plane which are called the Five Pure Abodes.

As for the Corporeal Brahmas with minds pertaining to the ten Brahma domains below the level of Asannisatva, those that have not entered the path and enjoyed the fruit will be born again. Some are born in the same domain of the first Brahma world in which they died.

Some may be born in Asannisatva and become brahmas with bodies but no minds. Some are born very high up, in the four domains of the incorporeal plane, and become Brahmas who have minds but no bodies. Some may come down and be born in the happy realm, enjoying wealth and happiness. None go right down to the world of woe and misery.

When the Brahmas in the domain of Asannisatva die, they come down to be born in the seven domains of the realm of happiness and enjoy pleasure and luxury. They do not go to any of the other domains.

后，可能会再次生为阿苏罗，或者堕入地狱。有些成为鬼或畜生；有些可能成为人，或是欲界六天中的天人。他们不能成为梵天人。

生为人的有情有两种——恶的和善的。当恶人死去并离开人界时，他们会在四个痛苦和折磨的层次中重生，即地狱、鬼、畜生和阿苏罗之地。如果他们再生为人，就会变得软弱、堕落、邪恶和残暴，因为他们对何为行善的适当时机无知。至于善者，当他们死后离开我们的世界，可以在任何一处天界再生，有些人可能进入涅盘。普通人可以再生于二十六地中的任何一地；也就是说，他们可以去任何地方，除了名为无烦天，无热天，善现天，善见天和色究竟天的梵天界最上的五地，即五净居天。

没有进入[圣]流并享受[圣]果的欲界上六地的天人，当他们不得不离开他们的住所时，可能会再次生于这六天，或者可能会下生到人界。有些可能生于四个悲伤和痛苦的层次，有些人可能生为色界十一地从第一层梵众天到无想有情天的梵天人。有些人可能再生为无色界四地的梵天人。他们可以在二十六地中的任何一地再生，但不能进入色界的上五层，即所谓的五净居天。

至于有形梵天，他们的心与无想有情天以下的十梵天地相应，那些尚未进入[圣]道并享受[圣]果者将再次出生。有些出生在他们所死于的初[禅]梵天界的同一个地。

有些可能生于无想有情天，成为有身体但无心识的梵天人。有些生于极高处，在无色界的四地，成为有心识但没有身体的梵天人。有些可能会下生于善趣，享受财富和幸福。没有会直接堕入恶趣者。

当梵天人在无想有情地死亡时，他们将下生于善趣的七地，并享受愉悦和奢华。他们不去任何其他之地。

As for the Brahmas who are born in the four domains of the incorporeal plane, when they come to the end of their lives, some may be born in the same domain, some may be reborn in a higher domain in the incorporeal plane, and some may come down to enjoy the pleasures of the seven domains of happiness. They are never reborn in a lower level of the incorporeal plane, nor anywhere in the world of the corporeal Brahmas, nor in the realm of the four unhappy domains.

Those that are born in any of the thirty-one domains are a part of an unending chain of rebirths; they are born to die, and die to be born again. None remains the same or is permanent. This account has thus been given to make this known to the world.

CHAPTER 2

THE MOUNTAINS AND THE OCEANS

Transitoriness is not only inherent in all sentient beings, it is also a feature of the inanimate world. Mountains, rivers and caves, which have no life or mind of their own, are likewise subject to transitoriness.

Mention will now be made of the Royal Mount Sumeru. It is 84,000 yojana high, it goes 84,000 yojana under water, and is 84,000 yojana thick. The base of the mountain is round, with a circumference of 252,000 yojana. The eastern face, the side facing the Pubbavideha continent, is the color of silver. The southern side facing Jambu, the continent where we live, is the color of sapphire. The western side, facing Amaragoyana, is the color of crystal. The northern face, the side facing Utarakuru, is the color of gold. The eastern side, which is silver, is 63,000 yojana wide, the southern side, which is sapphire, is 63,000 yojana wide, the western section, which is crystal, is 63,000 yojana wide, and the northern section, which is the color of gold, is 63,000 yojana wide.

Lord Indra's palace is over the summit of Mount Sumeru. This palace, the Vaijayanta Prasada, is in the heart of Traitrimsa, the City of the Thirty-Three, and is 10,000 yojana wide. Beneath Mount Sumeru is the land of the asuras, which is 10,000 yojana across. It is enclosed by a mountain

至于生于无色界四地的梵天人，当他们走到生命的尽头时，有些可能会生于同一地，有些可能再生于无色界的更高地，有些可能下来在善趣七地中享受愉悦。他们永远不会再生于无色界的更低地，也不会再生于有形梵天界的任何一处及四恶趣。

那些生于三十一地中任何一地者都是无休止的轮回链条的一部分；他们生来就走向死亡，死后又再次投生。没有有情是不变的或是永久的。此描述是为了让全世界都知道这一点。

第二章

山脉与海洋

无常不仅是一切有情众生所固有的，也是无情世间的一个特征。没有生命和感知的山川、河流、洞穴，也同样是无常的。

现在要提到的是庄严的须弥山。它有 84000 由旬高，水下 84000 由旬深，84000 由旬厚。山的底部是圆的，周长为 252000 由旬。朝东的一面，即面向东胜身洲的一面，是银色的。我们居住的瞻部洲的南面是蓝宝石的颜色。面朝西牛货洲的西面是水晶的颜色。北面，也就是面对北古卢洲的那一面，是金色的。东侧是银色的，宽 63000 由旬，南侧是蓝宝石的，宽 63000 由旬，西侧是水晶的，宽 63000 由旬，而北侧是金色的，宽 63000 由旬。

因陀罗主的宫殿在须弥山的山顶上。这座宫殿——最胜殿（Vaijayanta Prasada），在三十三天的中心，有 10000 由旬宽。须弥山下是横跨 10000 由旬的阿苏罗之地。它被三座山峰包围，三座山峰支

range with three peaks which support the base of the royal Mount Sumeru like trivet stones a cooking pot. This three-peaked range is called the Trikuta Range: each of the peaks is 4,000yojana high. The domain of the asuras is in the vales between the peaks and under the base of the Trikutu Range.

Setting Royal Sumeru apart is a vast body of water called the Sidantara Ocean. This ocean encircles the mountain like a moat. It is 84,000 yojana wide and 84,000 yojana deep. Beyond the Sidantara is a mountain range called the Yugundhara which rings around Mount Sumeru. The Yugundhara Runge is 42,000 yojana high, 42,000 yojana below water, 42,000 yojana thick, and 1,000,000 yojana in circumference. Around the outer side of the Yugundhara is a body of water called the Sidantara Ocean. This body of water is 42,000 yojana across, 42,000 yojana deep and 1,260,000 yojana in circumference. Encircling this water is a mountain range called Isindhara. This range is 21,000 yojana high, 21,000 yojana underwater, 21,000 yojana thick and 1,386,000 yojana in circumference. Surrounding this range is the body of water called the Sidantara. It is 21,000 yojana wide, 21,000 yojana deep and 1,512,000 yojana in circumference. Enclosing the water is a mountain range called Karaviku, which is 10,500 yojana high, 10,500 yojana under water,10,500 yojana thick and 1,575,000 yojana in circumference. Beyond the mountain range is the Sidantara Ocean, which is 10,500 yojana wide, 10,500 yojana deep and 1,638,000 yojana in circumference. Circling the water is the mountain range called Sudasna. It is 5,250 yojana high, 5,250 yojana under water, 5,250 yojana thick and1,669,500 yojana in circumference. Surrounding the mountain range is the Sidanitara, which is 5,250 yojana wide, 5,250 yojana deep and 1,701,000 yojana in circumference. Beyond this water is a mountain range called Nemindhara. It is 2,625 yojana high, 2,625 yojana under water, 2,625 thick and 1,716,750 yojana in circumference. Surrounding the mountain range is the Sidantara Ocean, 2,625 yojana wide, 2,625 yojana deep and 1,732,500 yojana in circumference. Beyond this water is a mountain range called Vinantaka which is 1,312 yojana and 4,000 wa high, 1,312 yojana and 4,000 wa under water, 1,312 yojana and 4,000 wa thick, and 1,740,375 yojana in circumference. Around the mountain range is the Sidantara, which is 1,312 yojana and 4,000 wa wide, 1,312 yojana and 4,000 wa deep and 1,748,250 yojana in circumference.

撑着庄严的须弥山的底部，就如同三块石头支撑着一个烹饪锅。这三座山峰被称为德利古达（Trikuta）山脉，每座山峰都有 4000 由旬高。阿苏罗地位于山谷之间的山峰和底部的德利古达山脉。

把庄严的须弥山分开的是一片巨大的水域，叫做西丹达勒（Sidantara）海。这片海洋像护城河一样环绕着这座山。它有 84000 由旬宽和 84000 由旬深。在西丹达勒的后面是一条被称为持双的山脉，环绕着须弥山。持双山高 42000 由旬，入水 42000 由旬，厚 42000 由旬，周长 1000000 由旬。在持双山的外侧是一处名为西丹达勒海的水体。这片水域横跨 42000 由旬，深 42000 由旬，周长为 1260000 由旬。环绕着这片水域的是一个名为持轴的山脉。此山脉高 21000 由旬，入水 21000 由旬，厚 21000 由旬和周长 13860000 由旬。围绕着这片区域的是一处名为西丹达勒的水体。它宽 21000 由旬，深 21000 由旬，周长 1512000 由旬。环绕着这片水域的是一座名为杜鹃山的山脉，它高 10500 由旬，入水 10500 由旬，厚 10500 由旬，周长 157500 由旬。山脉之外是西丹达勒海，宽 10500 由旬，深 10500 由旬，周长 163800 由旬。环绕水面的是名为善见山的山脉。它高 5250 由旬，入水 5250 由旬，厚 5250 由旬及周长 1669500 由旬。环绕山脉的是西丹达勒[海]，宽 5250 由旬，深 5250 由旬，周长 1701000 由旬。在这片水域的另一边是一座名为持边山的山脉。它高 2625 由旬，入水 2625 由旬，厚 2625 由旬，周长 1716750 由旬。环绕山脉的是西丹达勒海，宽 2625 由旬，深 2625 由旬，周长 1732500 由旬。在这片水域之外是一座名为象鼻山的山脉，它高 1312 由旬又 4000 瓦，入水 1312 由旬又 4000 瓦，厚 1312 由旬又 4000 瓦，周长 1740375 由旬。围绕山脉的是西丹达勒[海]，它宽 1312 由旬又 4000 瓦宽，深 1312 由旬又 4000 瓦和周长 1748250 由旬。环绕着这片水域的是马耳山脉。它的高度

Encircling the water is a mountain range called Assakanna. It is 656yojana and 2,000 wa high, 656 yojana and 2,000 wa under water,656 yojana and 2,000 wa thick, and 1,752,187 yojana and 4,000 wain circumference.

Outwards from this last mountain range stretches a vast expanse of water with the four large continents in the four directions and 2,000 smaller islands among them. This expanse of water surrounding the mountain ranges and all the islands is itself walled in by the Cakavala mountain range, the walls of the Universe. The distance between the Assakanna Runge and the Cakravala Range is 30 yojana and 6,000 wa. The Cakravala Range is 82,0000 yojana high, 82,000 yojana under water and 82,000 yojana thick.

CHAPTER 3

THE CELESTIAL BODIES

In the middle region between the Cakravala and the Yugundhara ranges are the paths where the Sun, the Moon, the other of the Nine Planets and the numerous stars move back and forth SO that we can reckon the years, the months, the days and the nights and keep count of events, both good and bad. The distance from our earth up to Aditya, the Sun itself, is 42,000 yojana and 8,000 wa. Chandra, the Moon, travels 8,000 wa lower than the Sun. The Sun is 400,000 wa across and 1,200,000 wa in circumference. The Moon is 392,000 wa across and 1,176,000 wa in circumference.

Between the wall formed by the Cakravala Range and the Yugundhara Ridge are three paths along which the Sun travels, enabling us to distinguish the three seasons. One path is called Gonavithi, the Path of the Ox. During the cool season the Sun travels along this path, the outer path nearer the Cakravala wall. This occurs in the twelfth, first, second and third lunar months. One path is called Ajavithi, the Path of the Goat. During the hot season the Sun travels along this path, which is the middle path. This occurs in the fourth, fifth, sixth and seventh months. The third path is called Nagavithi, the Path of the Serpent. During the rainy season the Sun travels along this path, which is in the north. This occurs in the eighth, ninth, tenth and eleventh months.

为 656 由旬又 2000 瓦，入水 656 由旬又 2000 瓦，厚 656 由旬又 2000 瓦，周长 1752187 由旬又 4000 瓦。

从这最后一座山脉向外延伸出一片广阔的水域，四方有四大部洲，其中有 2000 个小岛。环绕山脉和所有岛屿的广阔水域本身被轮围[石]山（[轮围]世界墙）所包围。马耳山和轮围山之间的距离为 30 由旬又 6000 瓦。轮围山高 820000 由旬，入水 82000 由旬，厚 82000 由旬。

第三章

天体

在轮围山和持双山之间的中间区域，是太阳、月亮、九大行星中的另一颗和众多恒星来回移动的轨迹，如此我们就能计算出年、月、日和夜，并记录事件的好与坏。从地球到太阳（Aditya）的距离是 42000 由旬又 8000 瓦。月亮运行（Chandra）比太阳低 8000 瓦。太阳的直径为 400000 瓦，周长为 1200000 瓦。月球的直径为 392000 瓦，周长为 1176000 瓦。

在轮围山和持双山脊形成的墙之间有三条太阳运行的轨迹，使我们能够区分三个季节。一条轨迹被称为“公牛径”（Gonavithi）。在凉季，太阳沿着这条轨迹移动，外部路径靠近轮围墙。这发生在农历十二、一、二这三个月。有一条轨迹叫做“山羊径”（Ajavithi）。在热季，太阳沿着这条轨迹移动，这条轨迹是中间路径。这种情况发生在第四、第五、第六和第七个月。第三条路叫做 “蛇之径”（Nagavithi）。在雨季，太阳沿着北面的这条轨迹运行。这种情况发生在第八个月、第九个月、第十个月和第十一个月。

The width of the Path of the Ox is 433,725 yojana. It is divided into three tracks. Each track is 144,575 yojana wide. The one to the south of us, near the Cakravala wall, is the outer circle; the middle one is the middle circle; the one on the northern side, near Mount Sumeru, is called the northern circle. When the Sun travels the Path of the Ox, it generally travels in the outer circle, with the exception only of fifteen days during the twelfth month when it travels in the middle circle. The Sun does not at any time travel in the northern circle.

The Path of the Goat is 433,725 yojana wide. It is divided into three tracks, each 144,575 yojana wide. The one nearer the Cakravala wall is the Outer Circle, one in the middle is the Middle Circle, and the one to the north is the Northern Circle. When the Sun travels in the Path of the Goat it usually travels in the Middle Circle, except for the last fifteen days of the sixth month and the entire duration of the seventh month when it travels in the northern circle.

The Path of the Serpent is 433,725 yojana wide, divided into three sections, each 144,575 yojana wide. The one to the south is called the Outer Circle; the middle one is the Middle Circle; and the one to our north is called the Northern circle. When the Sun travels in the Path of the Serpent, it usually travels in the northern circle. It travels in the middle circle during the last fifteen days of the tenth month and the entire eleventh month. At no time does it travel in the Outer Circle.

These circles all lie within their own paths, and do not ever overlap those of the other paths.

The length of each of these three paths, where the lunar mansions are located, is 900,000 yojana. Each path has nine mansions. Those in the Path of the Goat are Uttara-Bhadra, Revati, Assuni, Bharani, Kritika, Rohini, Migasira, Adra and Panabbasu. Those in the Path of the Ox are Pussa, Aslesa, Magha, Pubba-Phalguna, Uttara-Phalguna, Hasta, Citra, Savati and Visakha. Those in the Path of the Serpent are Anuradha, Jeshtha, Mula, Pubba-Asadha, Uttara-Asarama, Saravana, Dhanishtha, Satabhishaja, and Pubba-bhadra. Each group of stars is one yojana distant from its neighbours.

The lunar mansion called Assuni is five crystal palaces in a line. The group called Bharani has three crystal palaces close together like the three trivet stones that hold up a cooking pot. The group called Kritika has seven crystal palaces close together. The group called Rohini has four crystal palaces arranged in the shape of a hill. The group called Migasira has three

公牛径的宽度是 433725 由旬。它分为三个轨道。每条宽 144575 由旬。我们南侧靠近轮围墙的那一条是外环；中间一条是中环；北侧靠近须弥山的那条叫北环。当太阳沿着公牛径运行时，一般都是在外环运行，除了十二月只有十五天是在中环运行。任何时候太阳都不在北环运行。

山羊径宽 433725 由旬。它分为三个轨道，每条宽 144575 由旬。靠近轮围墙的那一条是外环，中间一条是中环，北侧的是北环。当太阳在山羊径上运行时，它通常在中环上运行，除了第六个月的最后 15 天和第七个月的整月，此时它会在北环运行。

蛇之径是 433725 由旬宽，分为三段，每段 144575 由旬宽。南边的那段叫外环，中间的叫中环，我们北侧的叫北环。当太阳在蛇之径上运行时，它通常在北环运行。它在第十个月的最后十五天和整个十一月在中环上移动。任何时候它都不会在外环中运转。

这些圆环都在自己的路径上，永远不会与其他路径重叠。

星宿所处的这三条路径中，每一条的长度都是 90 万由旬。每条路径有九宿。位于山羊径的是壁宿（Uttara-Bhadra，Uttarabhaddapadā）、奎宿（Revatī）、娄宿（Assuni, Assayuja）、胃宿（Bharani）、昴宿（Kritika，Kattikā）、毕宿（Rohini）、觜宿（Migasira）、参宿（Adra，Addā）和井宿（Panabbasu，Punabbasu）。位于公牛径的是鬼宿（Pussa）、柳宿（Aslesa, Asilesā）、星宿（Magha）、张宿（PubbaPhalguna，pubbaphagguṇī）、翼宿（UttaraPhalguna, uttaraphagguṇī）、轸宿（Hasta，Hattha）、角宿（Citra，Cittā）、亢宿（Savati，Sāti）和氐宿（Visakha）。位于蛇之径的是房宿（Anuradha）、心宿（Jeshtha, Jeṭṭhā）、尾宿（Mula）、箕宿（Pubba-Asadha, pubbāsāḷha）、斗宿（Uttara-Asarama，Uttarāsāḷha）、女宿（Saravana，Savaṇa）、虚宿（Dhanishtha, Dhaniṭṭhā）、危宿（Satabhishaja, Satabhisaja）和室宿（Pubba-bhadra, Pubbabhaddapadā）。每一组恒星都离它的邻居很远。

名为娄宿的星宿是排成一排的五座水晶宫殿。此名为胃宿的群组有三座水晶宫殿紧密相连，就像三块托锅之石。此名为昂宿的群组有七座水晶宫殿紧密相连。此名为毕宿的群组有四座以山形排列的水晶宫殿。此名为觜宿的群组有三座水晶宫殿，像船一样排成一线。此名

crystal palaces set in a line like a boat. The mansion called Adra has but one crystal palace. The group called Panabbasu has five crystal palaces in a line. The stars called Pussa have five crystal palaces set in the shape of a boat. Aslesa has four crystal palaces placed close together. The group called Magha has four crystal palaces placed in a line. Pubba-Phalguna has two crystal palaces. Uttara-Phalguna has two crystal palaces. The constellation called Hasta has four crystal palaces placed close together. Citra has one crystal palace. Savati also has one crystal palace.

The lunar mansion called Vaisakha has Six crystal palaces that form a circle. The group called Anuradha has seven crystal palaces in a line. Jeshtha has one crystal palace. Mula has five crystal palaces alongside one another. The group called Pubba-Asadha has four crystal palaces placed close together. The group called Uttara-Asadha has four crystal palaces placed in a line. Saravana has three crystal palaces alongside one another.' The group called Dhanishtha has four crystal palaces close together. The mansion called Satabhishaja has but one crystal palace. The group called Pubba-Bhadra has two crystal palaces alongside one another, Uttaru-Bhadra has two crystal palaces close together. The group called Revati has four crystal palaces close together. These groups of stars are the twenty-seven lunar mansions and the path on which they are found extends for 2,700,000 yojana.

The course on which the Sun travels is also 2,700,000 yojana long. Whichever path the Sun takes, it travels the same distance, neither longer nor shorter. When the Sun travels in the inner circle near Mount Sumeru, it is on the side of Pubbavideha and Amaragoyana. when the sun travels in the outer path near the Cakravala, on the side of Jambu and Uttarakuru.

When the Sun is traveling in the middle circle, on Pubbavideha continent the dusk comes slowly while dawn comes quickly. The day extends for 18 nadi and the night for 12 nadi. In distant Amaragoyana dawn comes slowly while dusk comes quickly; the night extends for 18 nadi and the day extends for 12 nadi, As for the Jambu and Uttarakuru continents, the days and the nights are equal; the day extends for 15 nadi, then dusk comes and the night extends for 15 nadi, and then dawn comes.

Whether the Sun travels the Inner or the Outer Circle, the situation in Uttarakuru and Jambu, the continent where we live, is the same as that

为参宿的星宿只有一座水晶宫殿。此名为井宿的群组拥有排成一行的五座水晶宫殿。此名为鬼宿的星宿有排成船形的五座水晶宫殿。柳宿有四座紧密相连的水晶宫殿。此名为星宿的群组将四座水晶宫殿排成一行。张宿有两座水晶宫殿。翼宿有两座水晶宫殿。名为轸宿的星宿有四座紧密相连的水晶宫殿。角宿有一座水晶宫。亢宿还有一座水晶宫。

名为氐宿的星宿有形如圆的六座水晶宫殿。此名为房宿的群组有七座水晶宫殿。心宿有一座水晶宫殿。尾宿有五座水晶宫殿。此名为箕宿的群组有紧密相连的四座水晶宫殿。此名为斗宿的群组将四座水晶宫殿排成一行。女宿有紧密相连的三座水晶宫殿。此名为危宿的星宿只有一座水晶宫殿。名为室宿的群组有紧密相连的两座水晶宫，壁宿有两座紧挨着的水晶宫殿。此名为奎宿的群组有四座水晶宫殿。这些恒星群是 27 星宿，它们的路径延伸到了 2700000 由旬。

太阳运行的轨道也有 2700000 由旬长。无论太阳走哪条路，它行进的距离都是一样的，既不长也不短。当太阳在须弥山附近的内环运行时，它就在东胜身洲和西牛货洲的一侧。当太阳在轮围墙附近的外径上运行时，它在瞻部洲和北古卢洲的一侧。

当太阳在中环运行时，在东胜身洲，黄昏来得很慢，而黎明来得很快。白天持续 18 纳迪（nadi），夜晚则是 12 纳迪。在遥远的西牛货洲，黎明来得很慢，而黄昏来得很快；夜晚持续 18 纳迪，白天则是 12 纳迪，对于瞻部洲和北古卢洲来说，白天和夜晚是相等的；白天持续 15 纳迪，然后黄昏来临，夜晚持续 15 纳迪，然后黎明来临。

described of Pubbavideha and Amaragoyana. When the Sun travels in the Path of the Ox, dusk comes slowly because the Sun, which goes in a round about way, takes some time to disappear behind Mount Sumeru. When the Sun disappears quickly behind Mount Sumeru, dusk comes quickly and dawn comes slowly. One can verify this by observing the three paths of the Sun. Sometimes the night is long and dawn comes slowly, sometimes the day is long and dusk comes late, and sometimes day and nightare equal. This is because the Sun travels its different paths.

In the eighth and ninth months, once the Moon has left behind any intercalary eighth month and the actual eighth month begins, the Sun is traveling along the ridge of Yugundhara. When it is midday we step on our shadow's head; and the day then is 18nadi long while the night is 12 nadi. After this time, the day of the change into the normal eighth month, the Sun moves away from the Yugundhara ridge. At the end of the first day it is 7,500yojana away from the Yugundhara. When we look at our shadow, it is half a finger away. After two days, the Sun has moved 15,000yojana away from Yugundhara so that at midday when we look at our shadow, we find it is one finger away from where we stand.

From the third to the fifteenth day, the Sun moves further and further away from Yugundhara until on the fifteenth day itis 112,500 yojana distant, and at midday when we look at our shadow, it is seven and one half fingers away from our body. The sun keeps moving away day by day, and by the ninth month the Sun is 225,000yojana away from the Yugundhara and when we look at our shadow it is one foot away from our body. At this point, the day has 17nadi while the night has 13 nadi. It continues like this for days. By the tenth month, the Sun is 450,000 yojana away from the Yugundhara. It now reaches the middle circle in the Path of the Serpent and our shadow is two feet away from our body. The day now is 16 nadi long while the night has 14 nadi, and it remains like this for the next thirty days.

In the seventh month, the Sun moves back to a distance of 1,126,000 yojana from the distant Cukravala wall. The Sun is now in the middle circle of the Path of the Goat, and our shadow moves back so that it is again only one foot away from where we stand; and the day lasts for 17 nadi, while the night lasts 13 nadi. This continues for 30 more days. By the eighth month, the Sun has returned to the Yugundhara range as of old, and is 1,350,000yojana away from the Cakravala range. Now when we look at

无论太阳是绕着内环还是外环运行，北古卢洲和我们所居住的瞻部洲的情况都与东胜身洲和西牛货洲所描述的一样。当太阳沿着公牛径行进时，黄昏来得很慢，因为绕着一圈转的太阳需要一段时间才能消失在须弥山后面。当太阳在须弥山后迅速消失时，黄昏来得快，黎明来得慢。我们可以通过观察太阳的三条路径来证实这一点。有时黑夜很长，黎明来得很慢，有时白天很长，黄昏来得很晚，有时白天和黑夜是相等的。这是因为太阳的运行路径不同。

在第八月和第九月，一旦月亮离开任何闰八月，而真正的第八个月开始了，太阳就沿着持双山脊运行。正午的时候，我们踩在影子的头上，白昼长 18 纳迪，黑夜长 12 纳迪。在这段时间之后，也就是正常的第八个月变化的那天，太阳从持双山脊移开。在第一天结束的时候，它离尤贡达拉 7500 由旬。当我们看自己的影子时，它离我们只有半指之距。两天后，太阳从尤贡达拉移走了 15000 由旬，所以中午当我们看到自己的影子时，我们发现它离我们站的地方只有一指之距。

从第三天到第十五天，太阳离于持双山越走越远，直到第十五天离它有 112500 由旬的距离，而当我们在中午看到自己的影子时，它离我们的身体有七指半的距离。太阳一天天地远离我们，到第九个月的时候，太阳离持双山的距离是 225000 由旬，当我们看到自己的影子时，它离我们的身体只有一英尺远。此时，白天有 17 纳迪，夜晚有 13 纳迪。这样持续了好几天。到第 10 个月时，太阳距离持双山 45 万由旬。现在它到达了蛇之径的中环，我们的影子离我们的身体只有两英尺远。现在白天有 16 纳迪长，而夜晚有 14 纳迪长，这种情况将持续 30 天。

在第七个月，太阳从遥远的轮围墙移回了 1126000 由旬的距离。太阳现在位于山羊径的中间，我们的影子向后移动，离我们站的地方也只有一英尺远;白天持续 17 纳迪，夜晚持续 13 纳迪。这种情况还要持续 30 多天。到了第八个月，太阳又回到了一如之前的持双山脉，离轮围山有 135 万由旬的距离。当我们看自己的影子时，它

our shadow, it does not extend from our body at all; and the day lastsfor 18 nadi and the night for 12 nadi.

In the same three paths there are also the twelve signs of the zodiac; namely, Mesha (Aries), Vrisha (Taurus), Methuna (Gemini), Karakata (Cancer), Sinha (Leo), Kanya (Virgo), Tula (Libra), Vicika (Scorpio)，Dhanu (Sagittarius)， Mankara (Capricorn)，Kumbha (Aquarius) and Mina (Pisces). The signs of the zodiac, in which the constellations are located, are 20,000 yojana wide. The Sun travels in their paths, and each day it moves 75,000 yojana further forward, while we in our land looking at our shadow see it has shifted one finger. The Sun moves steadily along for 30 days and, having covered a distance of 225,000 yojana, leaves that sign of the zodiac for the next. When we in this land look at our shadow we see it has shifted one foot. When it moves along for 120 days and covers a distance 900,000 yojana, it leaves that path. Thus has the progress and the end of one season been described.

CHAPTER 4
THE SEASONS AND THE MONTHS

As for the seasons, there are three--the cool season, the hot season and the rainy season. Each season has four months, and the three seasons together make up one year.

When the Sun travels in the Path of the Ox, which is to the south of us, it is the cool season. The four months in the Path of the Ox are the twelfth, first, second and third (lunar) months. The day the Sun leaves the Path of the Ox the cool season is said to be over. The day it moves into the fourth month by the stars marks the day the Sun first begins to move away from the Cakravala wall. When the Sun travels the Path of the Goat, which is over our heads, it is the hot season. The four months in the Path of the Goat are the fourth, fifth, sixth and seventh months. On the day the Sun leaves the Path of the Goat, whichever day that is, the hot season is said to be over.

Then the Sun travels the Path of the Serpent, to the north of us, that is the rainy season. In the Path of the Serpent there are four months, the eighth, ninth, tenth and eleventh. The day the Sun leaves the Path of the Serpent, that is to say, when it leaves the sign of the Scales and enter the sign of the Scorpion, which is one of the days in the twelfth month, the rainy season is said to be over. On the day after the move into the stars of the eighth month, the Sun begins to move away from the Yugundhara range.

根本没有从我们的身体中延伸出来；白天持续 18 纳迪，夜晚则持续 12 纳迪。

在同样的三条路径上，也有十二个星座，分别是：白羊座（Mesha）、金牛座（Vrisha）、双子座（Methuna）、巨蟹座（Karakata）、狮子座（Sinha）、处女座（Kanya）、天秤座（Tula）、天蝎座（Vicika）、射手座（Dhanu）、摩羯座（Mankara）、宝瓶座（Kumbha）和双鱼座（Mina）。黄道十二宫，也就是星座所在的位置，宽度为 20000 由旬。太阳在它们的轨道上运行，每天它将向前移动 75000 由旬，而在我们的大陆上看着自己的影子，看到它移动了一根手指。太阳稳定地运行了 30 天，经过 225000 由旬的距离后，离开黄道带到下一处。当我们在这片大陆上看自己的影子时，会看到它已经移动了一只脚。当它移动 120 天并覆盖 90 万由旬之后，它就会离开这条路径。一个季节的推移和结束就这样被描述了。

第四章

季节和月份

至于季节，有三个——凉季，热季和雨季。每季有四个月，三个季节加起来就是一年。

当太阳在我们南方的公牛径上运行时，正是凉季。公牛径的四个月是（农历）十二、一、二、三月。太阳离开公牛径的那一天，据说凉季就结束了。太阳进入第四个月的那一天，标志着太阳第一次开始离开轮围墙。当太阳经过我们头顶上的山羊径时，正是热季。在山羊径的四个月，就是四月、五月、六月、七月。在太阳离开山羊径的那一天，无论是哪一天，热季就结束了。

然后太阳沿着蛇之径，向我们的北方移动，那就是雨季。在蛇之径有四个月：八月、九月、十月、十一月。太阳离开蛇之径的那一天，也就是说，当太阳离开天秤座，进入天蝎座，这是十二月的一天，据说雨季就结束了。在恒星进入第八个月后的第二天，太阳开始远离持双山脉。

Thus the Sun circles Mount Sumeru; and when it has traveled thus for one year it has completed its full circuit, and is back at the starting point. Thus the cool season, the hot season and the rainy season are results of the movement of the Sun. When the Sun goes into the Path of the Ox, it is cool, but sometimes it can be hot: this is so because the Ox likes to be cool, but there are times when an ox likes to be warm. When the Sun goes into the Path of the Goat, it is hot because the goat likes the heat and does not like the water at all. When the Sun goes into the Path of the Serpent, there is rain, because the naga serpents like the rain.

The Sun dwells in a crystal palace. The rays of the Sun are like those of his palace and are exceedingly hot. The Moon dwells in a palace of silver and gems, and thus is exceedingly cold. The Sun makes objects visible in two continents at the same time. In one, however, visibility is greatly restricted, and half of it is in darkness. The degress of visibility is due to the fact while the rays of the Sun extend for 1,350,000 yojana, there is a darkness that extends for 30 nadi and across the Sun's rays there is a penumbra, which extends for 45,000 yojana.

When the Sun rises in the land where we live, it is midday in Pubbuvideha, sunset in Uttarakuru and midnight in Amaragoyana. When the Sun rises in Pubbavideha, it is midday in Uttarakuru, sunset in Amaragoyana and midnight in Jambu, the continent where we live. When the Sun rises in Uttarakuru, it is midday in Amaragoyana, sunset in the land we live and midnight in Pubbuvideha. When the Sunrises in Amaragoyana, it is midday in the land we live, sunset in Pubbavideha and midnight in Uttarakuru. Thus occur dawn and dusk.

The Moon is seen as being full or dark for the following reasons. When the Sun is over to one side of Mount Sumeru and the Moon is directly opposite on the other side, they are 1,350, 000 yojana apart. Then we see the Moon shining brightly with rays radiating all around; and we say the Moon is full. On the first night of the waning moon, the Sun has moved towards the Moon and the Moon has come closer to the Sun, reducing the distance between them 1,260,000 yojana. The rays of the Sun are stronger than those of the Moon, and thus cover a small portion of the Moon, the front of which measures 26,133 wa, 1 cubit and 8 fingers. The Moon's palace then casts a shadow obstructing the view of the Moon itself, which is why we seethe front part as being slightly chipped. For this reason we see the Moon as being not round like a full Moon, and it is, therefore, called the first night of the waning moon.

因此，太阳围绕着须弥山旋转；当像这样运行了一年之后，它就完成了自己的全部循环，并回到了起点。因此，冷季、热季和雨季都是太阳运动的结果。当太阳进入公牛径之时，它是凉爽的，但有时它可能是热的：这是因为牛喜欢凉爽，但有时牛喜欢温暖。当太阳进入山羊径时，它是热的，因为山羊喜欢热，一点也不喜欢水。当太阳进入蛇之径时，会有雨，因为蛇喜欢雨。

太阳住在水晶宫殿里。太阳的光芒像它宫殿里的光，非常热。月亮居住在一个由银和宝石构成的宫殿里，因此非常寒冷。太阳使两片大陆上的物体同时可见。然而，在其中一处地方，能见度受到极大限制，其中一半处于黑暗中。能见度的降低是由于这样一个事实：当日光延伸至 1350000 由旬时，有一处黑暗持续了 30 纳迪，而且在日光的另一边有一处半影，它延伸至 45000 由旬。

当太阳在我们所居住的大陆上升起时，东胜身洲是正午，北古卢洲是日落，西牛货洲是午夜。当太阳在东胜身洲升起时，北古卢洲是正午，西牛货洲是日落，我们所居住的瞻部洲是午夜。当太阳在北古卢洲升起时，西牛货洲是正午，我们所居住的大陆是日落，东胜身洲是午夜。当太阳在西牛货洲升起时，我们所居住的日落大陆是正午，东胜身洲和北古卢洲是午夜。这样就出现了黎明和黄昏。

由于如下原因，月亮被视为圆或黑。当太阳落在须弥山的一边，而月亮正好在另一边，它们相距 1350000 由旬。然后我们看到月亮以遍及周围的光芒明亮地照耀着；我们说月是圆的。在月亮渐亏的第一个晚上，太阳向月亮移动，月亮离太阳越来越近，使它们之间的距离缩短了 1260000 由旬。太阳的光芒比月球的光芒强，因此覆盖了月球的一小部分，月球的正面有 26133 瓦，1 腕尺又 8 指。然后，月亮的宫殿投下一个阴影，挡住了月亮本身的视线，这就是为什么我们看到前面的部分有轻微的缺口。因为这个原因，我们认为月亮不像满月那样圆，因此，它被称为渐亏月的第一个晚上。

By the second night, the Sun has moved closer to the Moon and the distance between them is 1,170,000 yojana, The rays of the Sun cover the Moon concealing a larger part of it than before. The part covered measures 2,266 wa, 2 cubits and 10 fingers and this is called the second night of the waning Moon. By the third night, the Sun has moved closer to the Moon and the distance away is 1,080,000yojana. The rays of the Sun cover the Moon concealing a larger part of it than before. The part covered measures 78,399 wa,3 cubits and 3 fingers. This happens on the third night of the waning moon. More and more of the Moon is covered on successive nights. By the fourteenth night, the Sun has move very close and has almost caught up with the Moon. However, they are still 90,000 yojana apart. On such a night the Sun casts a shadow concealing most of the Moon, so only a tiny part of the Moon can be seen. When just this very thin crescent remains on the eastern side, it is called the fourteenth night of the waning Moon. By the fifteen night, the sun has caught up with the Moon; the rays of the Sun cover the Moon and the Moon cannot be seen at all. This is called the night of the dark moon.

When the Moon first appears again, on the first night of the waxing moon, the Sun has journeyed 100,000 yojana away from the dark moon position, and the Moon has moved back 100,000yojana. A tiny bit of the Moon, measuring 26,133 wa1 sok and 8 fingers, is then seen on the western side. When the Moon is left behind further, and is seen on the second night, the Sun is 200,000yojana from the dark moon position and the Moon has moved back 20,000 yojana. Again more of the Moon is seen than before. On the third night, the Sun has moved 300,000 yojana from the Moon and the Moon has moved back 30,000 yojana. The Moon becomes larger and larger on each successive night, and on the fourteenth night the Sun is again, 1,350,000 yojana away from the Moon. The Sun has disappeared behind majestic Mount Sumeru and the Moon is then seen as full.

CHAPTER 5

DAY AND NIGHT

What is comparable to the rays of the Sun hiding the rays of the Moon? The Moon is like a lantern with but one measure of oil. When one takes this lantern with only a little oil to light a path on a moonless night, it glows, giving off rays like the light of the Sun. The Sun is like a big lantern of 1,000 measures of oil that gives off 1,000measures of light and lights up a market place. Whenever the big lantern catches up with the small lantern, the rays of the small lantern disappear. The beautiful rays of the Moon disappear in a like maner. Whenever the big lantern and the small lantern

到了第二晚，太阳离月亮更近了，它们之间的距离是 117 万由旬，太阳的光芒覆盖了月亮，比以前隐藏了更大的一部分。这部分覆盖了 2266 瓦，2 腕尺又 10 指，这被称为缺月的第二个晚。到了第三天晚上，太阳离月亮更近了，距离为 108 万由旬。太阳的光芒遮住了月亮，遮住了比以前更大的一部分。覆盖的尺寸为 78,399 瓦，共三肘又三指。这种情况发生在缺月的第三晚。在连续的夜晚，越来越多的月亮被遮住。到了第十四夜，太阳已经离月亮很近了，几乎赶上了月亮。然而，他们仍然相隔 90000 由旬。在这样的夜晚，太阳投下的阴影遮住了月球的大部分，所以只能看到月亮的一小部分。当这极薄的新月停留在东边之时，它被称为缺月的第十四夜。十五夜，太阳追上了月亮；太阳的光线把月亮遮住了，根本看不见月亮。这被称为月黑之夜。

当月亮第一次出现时，也就是盈月的第一夜，太阳已经从黑月的位置移动了 10 万由旬，而月亮也移动了 10 万由旬。在月球的西侧，可以看到月球的一角，有 26133 瓦，8 指。当月亮被远远地甩在后面，在第二夜被看到时，太阳离黑月的位置有 20 万由旬，而月亮已经后退了 2 万由旬。月亮的部分比以前更多了。在第三夜，太阳从月亮移走了 30 万由旬，而月球则移回了 3 万由旬。月亮在每个连续的夜晚变得越来越大，在第十四天晚上，太阳又距离月亮 1350000 由旬。太阳消失在雄伟的须弥山后面，月亮看起来是圆的。

第五章

日与夜

什么能与太阳的光线掩盖了月亮的光线相比呢?月亮就像一盏只有一量油的灯。在没有月亮的夜晚，只要用一点油，就可以点亮这盏灯，它就会发出像太阳一样的光芒。太阳就像一盏 1000 量油的大灯，它发出 1000 量的光，照亮了一个市场。每当大灯笼赶上小灯笼，小灯笼的光芒就消失了。月亮的美丽光芒消失在同样的动作中。每当大

are together, the rays of the small lantern cannot be seen at all; only those of the big lantern can be seen.

When the Sun and the Moon approach each other, the Sun seems to move faster than the Moon. When traveling to the right, the Sun seems to move with the twenty-seven lunar mansions in the twelve signs of the zodiac trailing after it. The Sun and the Moon, together with the lunar mansions and the signs of the zodiac always travel to the right around Mount Sumeru. The latter never change their positions relative to each other not even by as much as the width of a hair. Only the Sun and the Moon and six planets, namely, Angara (Mar), Buddha (Mercury), Vrihaspati (Jupiter), Sukra (Venus), Saura (Saturn) and the Descending Node, Ketu, which belongs to the traditional Nine Planets, shift their positions in relation to one another as they circle to the right. The Sun travels faster than the Moon; each day it advances 9,000 yojana further ahead of the Moon. The twenty-seven lunar mansions are faster than the Sun and move 7,500 yojana further ahead of the Sun each day.

Because the Sun and the Moon move in this manner, the beings on the four continents can tell the day, the night, the year and the month.

People in the three distant continents, when they lie down, generally lie with their heads (south) toward the Cukravala Range and their feet (north) towards Mount Sumeru, as do we. Wherefore this practice? It is for the following reason: When the Sun first rises, the People look at the Sun and raise their right hand, which is called the southern hand as it is on the side the Cakravala range is on, while their left hand, which is called the northern hand, is on the side of Mount Sumeru. This then is the explanation for why men turn their heads towards the Cakravala Range and turn their feet towards Mount Sumeru.

The four continents are on the four sides of Mount Sumeru. Pubbavideha is on the sun-rise (eastern), side. It is 7,000 yojana wide and 21,000 yojana in circumference. Uttarakuru is on the foot-of-the-bed (southern) side. It is 8,000 yojana wide, and has four corners, and thus is 32,000 yojana in circumference. Amaragoyana is on the sun-set (western) side. It is 7,000 yojana wide and, being shaped like a half moon, has a perimeter of 22,000 yojana Jambu, the continent on which we live, is on the head-of-the-bed (southern) side. It is 10,000yojana wide and 300,000 yojana in circumference, because it has rounded corners. Each of these four large continents has 500 small islands around it. There are also four smaller continents in between the large continents. They are called the Suvanna Dvipa, or “golden continents”. Each is 1,000 yojana wide, with a circumference of 30,000 yojana, and all are the abode of the Garuda.

灯和小灯在一起时，小灯的光明难以睹见;只有那些大灯能被看见。

当太阳和月亮彼此靠近时，太阳似乎比月亮移动得快。当太阳向右运行时，它似乎跟随黄道十二宫中的二十七星宿移动。太阳和月亮，连同星宿和黄道十二宫总是在须弥山的右边运行。后者永远不会改变它们相对于彼此的位置，甚至不会改变一根头发的宽度。只有太阳、月亮和六大行星，即火星(Angara)、水星(Buddha)、维里木星(Vrihaspati)、金星(Sukra)、土星(Saura)和属于传统的九大行星的降交点克图(Ketu)，当向右旋转时，它们的位置会相互改变。太阳比月亮走得快；每天它都在月亮之前行进 9000 由旬。27 星宿的运行速度比太阳还要快，每天要比太阳多移动 7500 由旬。

由于太阳和月亮以这种方式运行，[所以]四大部洲的生命可以分辨白天、夜晚，年和月。

这三个遥远大洲上的人，当他们躺下时，通常头(向南)朝向轮围山，脚(向北)朝向须弥山，就像我们一样。为何会如此呢? 原因如下：当太阳初升时，人们看着太阳，举起右手，因为右手位于轮围山一侧，所以被称为南方之手，而他们的左手，位于须弥山一侧，而被称为北方之手。这就解释了为什么人们会把头朝向轮围山，而把脚朝向须弥山。

CHAPTER 6

JAMBU DVIPA AND THE GREAT FOREST OF YORE

The extent of Jambu Dvipa is 10,000 yojana, 3,000 of which is the land where humans dwell, 4,000 of which is covered with water, being the sea, while the remaining 3,000 yojana is a great forest named Himavanta, the Forest of Snow, and a place of wondrous enjoyments.

The Himavanta mountain range is 500 yojana high and 3,000 yojana wide, and has 84,000 peaks. A large jambolan tree grows at The foot of Mount Himavanta. This tree stands on the banks a river named Sida Nadi, the River of Coolness, The trunk of this jambolana is 15 yojana around. The height from the ground up to where the trunk forks is 50 yojana, and from its fork to the tree-top is 50more. The width from the tip of the easternmost branch to the tip of the westernmost one is 1,000 yojana; from the southernmost tip to the northernmost one is 800,000 wa, and 2,400,000 wa around. Jambolan flowers are marvelous in beauty and fragrance. The fruit, are as big as large drums and taste as sweet as honey. When they chance to fall and someone touches them, they leave a fragrance as delightful as perfume distilled from the core of the sandal wood. Should a man push a fist into the flesh of the fruit, his whole arm would be buried in it before he reaches the seed. Some of the birds that feed on the fruit of the jambolan tree are as large as houses, some are as huge as elephants. Jambolan fruit fall all around the tree. In the south, they fall into the river and are eaten by the fishes. The sap of the jambolan drops into the water and turn into the purest gold known as Jambunuda.

Beyond the jambolan tree lies a grove Indian gooseberies with large and delectable fruit. Further beyond stands a grove of samo trees whose fruit are honey-sweet. Next to this latter grove flow the seven great rivers. Beyond these is a grove of jambolan whose fruit is like honey, The expanse of this grove is 4,000 wa. Next is a forest of Nariphala, maiden fruit trees whose fruit is exquisitely shaped like a sixteen-year-old maid having freshly reached womanhood. The sight of them stirs men's hearts with desire; and when they drop to the ground, birds flock to eat them as greedily as bears eat beehives. This forest tapers eastward towards the ocean; to the west it tapers towards the seven great rivers, occupying an expanse some 100,000 wa wide.

第六章

瞻部洲和往昔的大森林

瞻部洲的范围是10000由旬，其中3000由旬是人类居住的陆地，被水覆盖的 4000 由旬是海洋，而剩下的 3000 由旬是一片名为雪山（喜马拉雅）的森林，一个拥有美妙享受的地方。

雪山高500 由旬，宽3000由旬，有84000个山峰。雪山脚下生长着一棵巨大的瞻部树（jambolan）。这棵树矗立在一条名为悉达（Sida Nadi）——凉河的河边，这棵瞻部树的树干周长是 15 由旬。从树杈到树顶的高度是50由旬。从最东端到最西端的宽度为1000由旬；最南端到最北端的宽度为800000 瓦，周围为2400000 瓦。瞻部花美丽而芬芳。它的果实，像大鼓一样大，味道像蜜一样甜。当它们掉下来时，有人碰了碰，它们会留下一种像檀香木芯中蒸馏出来的香水一样怡人的香味。如果有人用拳头戳进水果的果肉，在他触及种子之前，整个手臂都会埋在里面。一些以瞻部果为食的鸟有房子那么大，有些像大象那么大。树的周围到处掉落的是瞻部果。在南方，它们掉进河里，被鱼吃掉。瞻部树的汁液滴入水中，变成最纯净的黄金，被称为瞻部金（Jambunuda，jambonada）。

在瞻部树的另一边是一片小树林，长着大而可口的印度猕猴桃。再远处是一片萨摩（samo）树的树林，它们的果实是甜蜜的。在这片树林的旁边有七条大河。在这以外有一片果实如蜜的瞻部林，其广度是四千瓦。下一处是女果（Nariphala）林，其果实形状精美，就像一个刚成年的 16 岁少女。人一看见它们，心里就有欲望；它们掉在地上，鸟儿成群结队地贪婪地吃，就像熊吃蜂巢一样。这片森林向东逐渐向海洋延伸，向西渐细，向七条大河延伸，占据了大约 10 万瓦宽的广阔区域。

Next to the rivers are six forests. Of these, one is named Kurabha, one Korabha, one Mahavideha, one Tapandala, one Somolo and one is named Jayayeta. In these forests dwell sages of the Dharma who eat only fish and animals that die naturally. Yaksha roam these forests in great numbers, and the people of the forests use the hair of the yak's tail to thatch their houses. These people have no need to till the land for a living, for rice and beans grow without the need for toil and trouble, and are as sweet as honey. In the forests are groves of wood-apples. All the fruit-bearing trees in Himavanta bear sweet and tasty fruits.

There are seven large mother lakes in the Himavanta Forest. One is named Lake Anotata one Lake Kannamunda, one Lake Rathakara, one Lake Chaddanta, one Lake Kunala, one Lake Mandakini, and one is named Lake Sihapapata. These seven expaneses of water are all equal in width, in depth and in circumference. Each is 432,000 wa wide, 432,000 wa deep and 1,296,000 wa around the perimeter.

The lake named Anotata is encircled by five mountains named Sudassanakuta, Chitrakuta, Kalakuta, Gandhamadanakuta, and Krailasa. Each of these is 200 yojana high. The mountain named Sudussanakuta is as if made of gold. It borders Lake Anotata like a wall. It is 400,000 wa thick and curves towards the lake like a raven's beak. The mountain named Chitrakuta is as if made of the seven precious gems; and the one named Kalakuta is as green as the flower of the butterfly pea. The one named Gandhamadanakuta is like the gem Masala Ratna. It is hollow like sataek or rajamas beans. Some of the plants that are native to this mountain have fragrant roots, some have fragrant piths, others have fragrant tips, some have fragrant barks, some have fragrant trunks, others have fragrant sap, while some are fragrant in every part. The vegetation on this mountain is fragrant in the ten different ways described; and all are medicinal. Every kind of creeper and vine grows on this mountain; all have sweet fragrances that never fade. It is for this reason that the mountain is named Gandhamadana or the fragant mountain. On moonless nights, this mountain glows like a live coal; and when the moon is full, it blazes like a forest fire, or one engulfing a city.

In this mountain there are caverns; and there are caves that are the dwelling places of Pacceka Bodhis. At the mouth of one gem cavern grows a tree named Manjusaka. Manjasaka is one yojana tall and one yojana around. It bears the flowers of all the plants and trees that grow in water and on land, with each kind of flower blooming in its own natural flowering season. When a Pacceka Bodhi dwells in the cavern, a wind called

河边有六片森林。它们分别叫古勒帕（Kurabha）、裹勒帕（Korabha）、马哈维德哈（Mahavideha）、答般达拉（Tapandala）、索莫罗（Somolo），还有一个叫贾亚耶达（Jayayeta）。在这些森林里，居住着只吃自然死亡的鱼和动物的如法圣贤。大量的牦牛在森林里游荡，森林里的人们用牦牛尾巴的毛来盖房子。这些人不用耕种为生，因为水稻和豆类无须劳苦和烦恼而能生长，且如蜜一般甜。森林里有一片苹果树林。雪山所有的果树都结出甜美可口的果实。

雪山森林有七大母湖。一个名为无热恼（Anotata, Anotatta）湖一个是秃耳（Kannamunda）湖，一个是造车者（Rathakara）湖，一个是六牙（Chaddanta）湖，一个是杜鹃（Kunala）湖，一个是曼达吉尼（Mandakini）湖，还有一个是狮崖（Sihapapata）湖。这七片水域的宽度、深度和周长都相等。每个区域的宽度为 432000 瓦，深度为 432000 瓦，周长为 1296000 瓦。

这座名叫无热恼的湖被五座名为善见峰（Sudassanakuta）、杂色峰（Chitrakuta, Cittakuta）、黑峰（Kalakuta）、香喜峰（Gandandanakuta, Gandhamadana）和盖那萨（Krailasa，Kelāsa）的山环绕。每一座都是 200 由旬高。这座名叫善见峰的山，好像是金子做的。它像墙一样与无热恼湖接壤。它有 40 万瓦厚，如乌鸦的嘴一般向湖面弯曲。这座名叫杂色峰的山，好像是用七种宝石做成的；那座名叫黑峰的山，如同蝴蝶豌豆的花一样绿。这座名为香喜峰的山就像猫眼石（Masala , Masāragalla？）一般。它像萨塔尔（sataek）或王豆（rajamas，rājamāsa？）一样中空。此山的一些植物有的根香，有的木香，有的尖香，有的树皮香，有的树干香，有的树液香，有的处处香。这座山上的植物所散发的芳香可以用十种不同的方式描述，而且它们都是药用的。山上生长着各种攀缘植物和藤蔓植物;都有永不散去的芳香。正是因为这个原因，这座山被命名为香喜山。在没有月亮的夜晚，这座山像燃烧的炭一样闪闪发光；当月圆之时，它像熊熊燃烧的森林大火，又如吞噬城邑的大火。

Samaharavata blows the flowers inside. It sets them up around the jewelled dais inside the cave as and offering of worship to the Pucceka Buddha, the Individual Buddha. When the flowers are withered, another wind called Samajjanavata blows them away, upon which the first wind called Samaharavata will come and blow in new blooms in worship of the Pacceka Buddha.

The mountains named Krailasa are like silver. All are equal in height and in size. Each one curves into Lake Anotata. The might and power of the nagas and devyatas causes rain to fall on this land thus creating rivers large and small. These rivers and streams flow down from the mountains into Lake Anotata So that the lake is never dry. The Sun and the Moon can shine on it only when they are low on the right or the left. Their rays cannot reach the lake from above. For these reason the water is very clear, and the lake is thus named Anotata.

Lake Anotata has four places where bathers go down to the water. Each of these has steps of gold ornamented with jewels. Each is lined with a flat gem stone that is smooth, round and beautiful. The water is so clear that one can see the shadows of the fish. The clearness of the water is like a gem crystal. One of the bathing places is for male devyata, one for female devyata, one for the Pacceka Buddhas, and one for the sages and holy men, the hemit rishi, the ascetic siddhi and the wise vijadhara.

There are openings from Lake Anotata in the four cardinal points of the compass. One resembles the face of a lion, one the face of an elephant, one the face of a horse, and one the face of a bull. On the banks of that side of the lake from where water flows out through the bull face, there are herds of cattle. This is the water that flows from the east side. It encircles Lake Anotata three times, and then flows, northeastwards to· flow into the ocean. The water that flows out of the north side encircles the lake three times, flowing downward until it returns to its starting point, and then flows northeast to the ocean. The water that flows from the west side encircles Lake Anotata three times before flowing southwest into the ocean.

The water that flows out of the south side also encircles Lake Anotata three times. This part is know as the River That Flows In Circles (Avatta Ganga) and is 4,000 wa wide. It then courses southward for 480,000 wa where it is known as the Black River (Kanha Ganga). Stopped short by a mountain, it shoots upward in a jet 60 yojana high and 6,000 wa in

在这座山上有诸多洞窟，并且有一些洞窟是独觉佛的住所。在一个宝石窟的洞口，生长着一棵名为曼珠沙咖（Manjusaka）的树。曼珠沙咖高一由旬，周长一由旬。它盛开着所有生长于水中和陆地上的植物和树木的花，每一种花都在其自然花期盛开。当一个独觉佛住在洞窟中时，一种叫做寂至风（Samaharavata，Samaharavāta？）的风把花吹进来。它把它们安置在洞窟内的宝石台周围，并将其作为对独觉佛的礼敬。当花儿凋谢时，另一种叫寂知风（Samajjanavata）的风把它们吹走，随之而来的第一种叫做“寂至风”的风会吹来礼敬独觉佛的新花。

这座名为盖那萨的山就像白银一般。所有山峰在高度和大小上都是一样的。每一个都弯向无热恼湖。龙和天人的威力和能力使雨水落在这片土地上，从而形成了大大小小的河流。这些河流和溪流从山上流进无热恼湖，因此湖水永远不会干涸。太阳和月亮只有在它们的左边或右边较低的时候才能照射到它上面。它们的光线从上面照射不到湖水。由于这些原因，湖水非常清澈，因此这个湖被命名为无热恼。

无热恼湖有四处地方可以让泳者下水。每一处都有镶着珠宝的金台阶。每一处都镶有一块光滑、圆润、美丽的宝石。水是如此清澈，人们可以看到鱼的影子。清澈的水就像宝石般晶莹剔透。其中一个沐浴处是为男性天人而设，一处是为女性天人而设，一处是为独觉佛，还有一处是给圣贤者：赫密特（hemit）仙人、苦行成就者（siddhi）和明智的维贾塔拉（vijadhara）。

在罗盘的四个基点上有无热恼湖的开口。一个像狮子的脸，一个像象的脸，一个像马的脸，一个像公牛的脸。在湖水从公牛脸流出的那侧的湖岸，那里有成群的牛群。这是从东边流出的水。它环绕无热恼湖三圈，然后向东北方向流动，汇入大海。从北侧流出的水绕湖三圈，向下流动，直到回到起点，然后向东北流动，汇入大海。从西侧流出的水环绕无热恼湖三圈，然后向西南流动，汇入大海。

从南面流出的水也环绕无热恼湖三圈。这部分被称为旋流河（Avatta Ganga），它宽 4000 瓦。然后向南奔流 480000 瓦，在那里它被称为黑河（Kanha Ganga）。它短暂地被一座山阻拦，从一个喷口向上喷射 60 由旬高，周长 6000 瓦，并被称为空中之河（Akasa Ganga）。

circumference, known as the River in the Air (Akasa Ganga). It then falls on a stone called the Three Sided Stone (Tiyangalapasana), and becomes a large lake 50 yojana wide, named the Three-Sided Luke of Lotuses (Tiyangalapokkharani). The water breaks through one side of this lotus lake and courses down a crack it has made in the stone For as far as 480,000 wa. This is the Massive River (Bahala Ganga).It then runs beneath the stone for 480,000 wa, which part is known as the Tunnel River (Umanga Ganga). Then it comes against a mountain named literally the Animal-Shaped Mountain and springs up to the surface spreading into five rivers like the fingers of the hand. Of these five great rivers, one is named Ganga, one Yamuna, one Aciravati, one Mahi, and one is named Sarabhu. These rivers flow through towns and cities of men and out into the ocean.

In each of the countries that lie between the five rivers there is a great lake. The width of these lakes is 4,232,000 wa. They are never parched or dry. In the middle of these lakes the water is clear and beautiful. The width of this clear expanse of water is 200,000 wa. Encircling it are white lotuses covering an area (4,000 wa) across. Beyond the white lotuses, red lotuses grow in an encircling ring 4,000 wa thick, in the same manner as the white lotuses. Outside the red lotuses grow white Kamuda lilies in an encircling ring 4,000wa broad. Encircling the white Kamuda lilies are red Kamuda lilies, again in an encircling area 4,000 wa wide. Outside the patch of red Kamuda lilies, white Upala lilies grow in an encircling area 4,000wa in width, and beyond the ring of white Upala lilies, green Upala lilies grow in an encircling area of 4,000 wa. Outside the green Upala lilies is a field of white wheat 4,000 wa wide, and outside the field of white wheat is a field of red wheat 4,000 wa wide. Outside the field of red wheat is a patch of cucumbers, each one as big as a large earthen jar; this patch is 4,000 wa wide.

Outside the patch of cucumbers is a patch of gourds 4,000 wa wide. Outside the gourd patch is a patch of melons 4,000 wa wide. Outside the gourd patch is a grove of' sugarcane 4,000 wa wide. Each cane is as big as the trunk of an areca palm. Outside the grove of sugar cane is a grove of banana trees with bananas as large as an elephant's tusks. The grove is 4,0000 wa wide. Outside the banana grove is a grove of jackfruit trees with fruit as large as an earthen water jar that can hold sixty pots of water. This grove is 4,000 wa wide. Outside the grove of jackfruit trees is a grove of

然后，它落在一块名为三面石（Tiyangalapasana）的石头上，变为一个宽 50 由旬，名为三面莲湖（tiyangalapokharani）的大湖。水冲破莲湖的一边，沿着石头上的裂缝流下去，最远达 48 万瓦。这是一条密实的河流（Bahala Ganga），它在石头之下流淌 48 万瓦，这部分被称为隧道河（Umanga Ganga）。然后它撞到了一座字面意思为“畜生形山”的山，从地面涌出，像手指一样延伸成五条河流。在这五条大河中，一条被命名为恒河，一条是亚木那河，一条是阿吉拉瓦帝河，一条是马希河，还有一条被命名为萨拉菩河。这些河流途经人类的城镇，流入大海。

每个位于五条河流之间的国家都有一个大湖。这些湖泊的宽度为 4232000 瓦。它们从不干涸。在这些湖的中央，水是清澈而美丽的。这片清澈的水域宽度是 200000 瓦。环绕它的是覆盖面积达 4000 瓦的白莲花。在白莲花之外，红莲花围成一圈，厚达 4000 瓦，与白莲的生长方式相同。在红莲花的外面，长着一圈宽 4000 瓦的白色的咖幕达（Kamuda）百合。围绕着白色咖幕达百合的是红色的咖幕达百合，它同样在一个 4000 瓦宽的环绕区域。在这片红咖幕达百合外，白色的伍巴拉（upala）百合生长在 4000 瓦宽的环绕区域内，在白色伍巴拉百合的圈外，绿色的伍巴拉百合生长在 4000 瓦的环绕区域内。绿色伍巴拉百合的外面是一片 4000 瓦宽的白麦田，而白麦田外面是一片 4000 瓦宽的红麦田。红麦田外有一片黄瓜，每个都有一个大陶罐那么大，这一片有 4000 瓦宽。

在这片黄瓜的外面是一片宽 4000 瓦的葫芦。葫芦地外面是一片 4000 瓦宽的甜瓜。甜瓜地外面是一片 4000 瓦宽的甘蔗林。每根甘蔗都有槟榔的树干那么大。甘蔗林外面是一片香蕉林，香蕉大得像大象的獠牙。此树林宽有 40000 瓦。香蕉林外是一片菠萝蜜树林，果实大得像一个可以装六十罐水的陶罐。这片树林宽 4000 瓦。在菠萝蜜树

mango trees 4,000 wa wide. Outside the mango grove is a grove of elephant-apples 4,000 wa wide. All of there various fruits, both large and small, are delectable to the sense of taste.

Lake Chaddanta is surrounded by seven mountains; one is of gold; one is as if made of gems; one is blue-green, like the flower of the butterfly pea; one is as if made of crystal; one is as red as the pigment from the hincula plant; and one is as if made of emerald. There is here the propitious birthplace of the King of the Chaddanta elephant , a Bodhisatva. The place is like one of gold, and there is a platform made of the gem known as the cat's eye. This place is raised 5 sok (cubits) high and is 50 sok wide. There are two golden lakes, one of which has clear and fragrant water. This place can still be seen today. If an elephant is born in the Chaddanta tribe of elephants and is the King of the Elephants, this elephant will be large, tall, long and as beauteously white as a conch-shell that has been polished to a great beauty. Both his face and the tail as well as his other features are beautiful. The soles of each of his four feet are as red as the solution of lac mixed with pigment from the hincula plant.

When this elephant has grown to adulthood, he is so enormously strong that none other can be found to compare with him (in strength, or in bearing.) He is 88 sok (cubits) tall and 120 sok (cubits) long. His trunk is as white and translucent as the pith of a banana tree. It tapers the full length of 58 sok. It curves gracefully, like a silver pipe that sheaths a golden one. The thickness of each of his tusks is 15 sok (cubits), their length, 30 sok (cubits). The colors of the tusks are altogether six: the yellow like gold; where it is black it is the blackness of a thap beetle; where it is red, it is the redness of the solution of lac mixed with pigment from hincula plant; where it is white it is the whiteness of silver; where there is gray it is the grayness of silver; and where there is green it is the greenness of the Indanila flower. These six colors shine and flash around the Elephant King without their radiance ever dimming or ceasing.

This Elephant has the power to fly through the air along with his host of followers; for he is the sovereign of 8,000 grown elephants that live at the foot of Mount Himavanta on the cat's eye gem platform that lies on the dais of gold by the side of Lake Chaddanta. The elephants that are his followers are all large, tall and beautiful. Lake Chaddanta, whose greatness has already been described, is the place where they bathe and play.

林外面是一片 4000 瓦宽的芒果林。芒果园外面是一片 4000 瓦宽的象橘（木苹果）林。所有的水果，无论大小，都是美味可口的。

六牙湖四面环抱着七座山；一座是金的；一座像宝石的；一座是蓝绿色的，像蝴蝶豆的花；一座像水晶一样；一座像辛朱拉（hincula）植物的颜料一样红；一座像翡翠一样。这里有六牙象王菩萨的吉祥诞生地。这个地方就像一块金子；还有一个用宝石做成，称为猫眼的平台。此地高五腕尺，宽五十腕尺。有两个金色的湖，其中一个湖的水清澈而芳香。今天还可以看到这个地方。如果一头大象出生在六牙象部落，并且是大象之王，那么这头大象将是又大又高，又长又白的，就像一个被打磨成美丽的海螺壳一样美丽。它的脸和尾巴以及其他特征都很漂亮。它的每只脚的脚掌都是红色的，就像紫胶和辛朱拉植物做的颜料混合而成的溶液一样。

当这头大象长成年后，它是如此的强壮，以至于没有能（在力量上，或在姿态上）与它相比的，它有 88 腕尺（sok）高，120 腕尺长。它的躯干像香蕉树髓一样洁白透明。它的长度逐渐变细 58 索克。它优美地弯曲着，就像一个银管套在金管里。每根象牙的厚度是 15 腕尺，长 30 腕尺。象牙的颜色共有六种：黄色像黄金；任何黑色之处都像甲虫的黑色；红色的是紫胶与辛古拉植物颜料混合的溶液的红色；任何白色之处都是银白色；任何灰色之处都是银灰色；任何绿色之处都是蓝宝石花的绿色。这六种颜色在象王的周围闪闪发光，它们的光芒不会减弱或停息。

这头大象有能力和它的随从一起在空中飞翔；因为它是 8000 头成年大象的君主，这些大象生活在雪山脚下的猫眼石平台上，这个平台位于六牙湖畔的黄金台上。它的随从象都是高大而又漂亮。这广大已被描述的六牙湖，是它们沐浴和嬉戏之处。

In the middle of Lake Chaddanta the water is beautiful and clear; it is never murky, never dry. The circumference of this expanse of water is 600,000 wa. Next to it is on encircling patch of flowering water hyacinth 8,000 wa wide. Beyond this is a patch of blue water lilies with beautiful flowers growing in a 8,000 wa wide circle. Next to and surrounding these blue water lilies is a section of pink water lilies covering an area 8,000 wa wide. Surrounding the pink water lilies is a circular area of white water lilies 8,000wa wide. Next to the white water lilies is an encircling patch of the water lilies known as 'chanakalani' spreading 8,000 wa. All around the patch of chanakalani lilies grow red lotuses in a circle 8,000 wa wide. Next to the red lotuses is an encircling patch of white lotuses 8,000 wa wide. Next to the white lotuses is an encircling patch of kamuda water lilies 8,000 wa wide. These seven kinds of water lilies grow together in tight rings. Beyond, the water hyacinth flowers cluster surpassingly beautiful.

Surrounding the seven kinds of water lilies is the circle of water hyacinth flowers growing in an area 8,000 wa in width. Beyond the water hyacinths is the water by the lake shore. This water comes as high as an elephant's belly. It is clear and without any foulness of smell. Next to the shore is a field of wheat that needs neither planting nor tending. It has low stalks and beautiful, rich ears of grain. The width of this encircling field is 8,000 wa.

Next to the wheat field are the various large trees that grow all around Lake Chaddanta. They bear fruit that is fine and beautiful. Next to this grove of mixed trees are various been plants whose stalks entwine the tree trunks.

Next to the thick patches of bean plants are patches of pumpkins, squashes, melons and gourds the size of a huge jar that requires two or more men to carry it. Beyond these are groves of sugar-cane of various kinds whose stalks are as big as the trunks of areca palms. Beyond the sugar-cane groves are thick clump of bananas of many different varieties. They have fruit as large as elephant tusks. Beyond the banana clumps are groves of Pentacme trees whose branches are weighed down with blossoms. Beyond the Pentacme groves are groves of jackfruit trees with a fruit thesize of a large drum. Beyond the jackfruit groves are groves of tamarind trees which have fruit as sweet as honey and sugar. Beyond the tamarind groves are groves of elephant-apple trees. Beyond the elephant-apple groves, there are woodlands of many different kinds of trees. Beyond these are stretches of sang reeds which adorn Lake Chaddanta.

在六牙湖的中央，水是美丽而清澈的；它从不污浊，从不干涸。这片水域的周长是 60 万瓦。它的旁边是一片 8000 瓦宽的水葫芦。在这之外是一片开着美丽的花朵的蓝睡莲，长在 8000 瓦宽的圆环里。在这些蓝睡莲的旁边和周围是一片粉红色的睡莲，其范围达 8000 瓦宽。粉红色的睡莲周围是一片圆形的，8000 瓦宽的白睡莲。在白睡莲旁边是一片被称为查那咖拉尼（chanakalani）的环绕着的睡莲，蔓延 8000 瓦。在查那咖拉尼睡莲的周围，长着一圈 8000 瓦宽的红莲。紧挨着红莲的是一片 8000 瓦宽的白莲。紧挨着白莲的是一片 8000 瓦宽的咖幕达（kamuda）睡莲。这七种睡莲紧围在一起生长。远处，水葫芦花丛生，美不胜收。

七种睡莲周围是一圈宽 8000 瓦的水葫芦花。水葫芦的另一边是湖岸的水。这水流像大象的肚子那么高。它清澈且没有任何异味。岸边有一块小麦地，既不需要种植也不需要照料。它有低矮的茎和美丽、丰盈的谷穗。这片环形田地的宽度是 8000 瓦。

麦田旁边是生长在六牙湖周围的各种大树。它们结出优质而美丽的果实。在这片杂树林旁边是各种各样的植物，它们的茎缠绕着树干。

在一片片稠密的豆类植物旁边，是一块块的南瓜大果、南瓜小果、甜瓜和葫芦，它们有一个大罐子那么大，需要两个或更多的人搬运。更远的地方是各种各样的甘蔗林，甘蔗的茎跟槟榔树的树干一样大。甘蔗林的另一边是厚厚的香蕉林，品种繁多。它们的果实有象牙那么大。在香蕉林的后面是白柳安树，树枝上开满了花。白柳安树林的另一边是菠萝蜜树林，其果实有一个大鼓那么大。在菠萝蜜林那边是罗望子林，结的果子像蜜和糖一样甜。罗望子林外是象橘林。在象橘林的那边，有许多不同种类的树林。再远处是绵延的芦苇，点缀着六牙湖。

Lake Chaddanta is enclosed by seven ranges of mountains: Suvarnaratna, which is 56,000 wa high, Subbamani, which is 48,000 wa high, Culasuvarna, which is 40,000 wa high, Maha-Udaka, which is 32,000 wa high, Cula-Udaka, which is 24,000 wa high, Mahakala, which is 16,000 wa high, and Culakala, which is 8,000 wa high. Suvarnaratna is the innermost range. Its interior gleams brightly, like gold. The reflections from this luminous range reaches Lake Chaddanta glowing beautifully like the break of dawn.

In the fourth and fifth lunar months, elephants usually head for Lake Chaddanta in the Himavanta Forest in order to bathe there. On the northeastern side, there is a large makha tree which provides a cool and pleasant shade. This tree measures 4,000 wa around the trunk. From the ground up to the main fork is 46,000 wa. From the fork to the very top of the tree is 84,000 wa. At the fork, the trunk branches out in four directions, each limb extending for 48,000 wa. The perimeter of the crown of the tree at this point is 288,000 wa. The King of the Elephants sports himself in the shade of the makha tree attended by herds of elephant followers. When it is time for their king to bathe in Lake Chaddanta and spray water on himself, all the cow elephants flock around him to scrub his body and face and remove the dirt and stains until his skin becomes as clear and gleaming white as a conch shell. The Elephant King then returns to the shade of his tree.

After the King of the Elephants has finished bathing, the other elephants go down to the lake to bathe themselves. They have fun spraying water left and right. Some thrust their tusks into the ground in play; some amuse themselves by submerging their heads under water. After they have bathed, some gather lotus roots, lotus pods and lotus blooms, while others gather the special rice and wheat, melons and gourds that are enormous like large jars that have to be carried by two or more men, sugar-cane that is as big as an areca palm trunk, bunches of bananas that are as big as the tusks of bull elephants, jackfruit the size of a large drum, elephant-apples, mangoes, and tamarind pods. Some gather Pentacme blossoms by breaking off twigs and branches heavy with the flowers. Every day they all come before the King of the Elephants carrying their gifts over their heads to pay homage to him. Such are the pleasures and delights of the Himavanta Forest.

六牙湖被七座山脉围绕：金宝山（Suvarnaratna，suvaṇṇaratana？），高 56000 瓦；善摩尼山（Subbamani），高 48000 瓦；小金山（Culasuvarna，Cūḷasuvaṇṇa？），高 40000 瓦；大水山（Maha-Udaka），高 32000 瓦，小水山（Cula-Udaka），高 24000 瓦，大音山（Mahakala），高 16000 瓦，和小音山（Culakala），高 8000 瓦。金宝山是最里面的区域。它的内部像黄金一样闪烁着光芒。映照的影像从这个闪亮的区域延伸到六牙湖，像破晓一样美妙地发光。

在农历四月和五月，大象通常会前往雪山森林的六牙湖洗澡。在东北侧，有一棵巨大的玛卡（makha）树，提供凉爽宜人的树荫。这棵树的树干周长 4000 瓦。从地面到主杈是 46000 瓦。从树杈到树顶是 84000 瓦。在杈口处，树干向四个方向分叉，每个分叉延伸 48000 瓦。此时树冠的周长为 288000 瓦。象王在玛卡树的树荫下运动，成群结队的大象随从也在一旁观看。当它们的王在六牙湖洗澡、喷水之时，所有的雌象都会成群结队地围着他，为他擦洗身体和面部，去除污垢和污渍，直到他的皮肤变得像海螺壳一样明净、洁白。象王随后回到了树荫下。

象王洗完澡后，其他的大象就去湖里洗澡。它们尽情地左右喷水。有的把象牙插在地上玩耍；有的把头埋在水里自娱自乐。洗完澡，有的采集莲藕、莲蓬、莲花；有的则采集特殊的米、麦、甜瓜和葫芦，它们硕大得如同必须由两个或两个以上的人抬的大坛子，甘蔗大如槟榔树干，一串香蕉大如雄象的象牙，尺寸如大鼓的菠萝蜜、象橘、芒果和罗望子荚。一些象通过折断被花压弯的嫩枝和树枝来采集白柳安树的花簇。每天他们都带着礼物来到象王面前向他礼敬。这就是雪山森林的乐趣。

On the mountain range called Krailasa, there is a city of gold and silver where the kinaris live. This city is a place of happiness and joy, like Traitrimsa Heaven， and is the abode of (Siva) the Great Lord Paramesvara. The range called Citrakuta has a golden cave in it. This was the place the Bodhisatva risided when he was the Swan King named Dhataratharaja, ruling over 90,000 golden swans that once lived there. All the golden swans waited on the Swan King, just as 80,000 elephants wait on Chaddantu, the Elephant King.

As for the Jumbu continent where we live, 32,000,000 wa of land is under water, while the Himavanta Forest and the mountain range of the same name occupies another 24,000,000 wa. The area where people live is divided into two main regions. One is called Majjhima Prudesa, the Middle Country， the other, Paccanta Pradesa, the Outlying Country. In the Middle Country there is a town district in the east where there are several villages. One large village, Rajangala, has to the east of it a Pentacme tree. All the land beyond this tree is called the Outlying Country. All the land before this tree is the Middle Country. To the southeast there is a river called Sallavati. Beyond this river is the Outlying Country. To the south there is a village called Setakannika, beyond which is the Outlying Country; the land before this village is the Middle Country. To the west there is a brahmin village called Thunagama. The land beyond this brahmin village is the Outlying Country; the land within, the Middle Country. To the north there is a mountain range called Usiradhaja. Beyond this mountain range is the outer region.

The Middle Country is oblong in shape, being 3,000 yojana long and 25 yojana wide. Its boundary line is a perimeter of 11,000 yojana. There are sixteen large city states. The Brahmas as well as devyatas come down to be born in this central region when they have reached the limit of their lives. Buddhas, Patyeka Bodhi Lords, holy Arahanta who have rid themselves of all defilements, Cakravarti Kings， brahmins, hermits, wealthy men and other people of merit all come to be born in this Middle Country.

在名为盖那萨的山脉上，有一座金银之城，紧那罗（Kinaris, Kinnara）就住在那里。这座城市就像三十三天一样，是一个充满幸福和欢乐之地，并且是伟大的巴拉麦斯瓦拉主（Paramesvara 湿婆）的住所。一座叫杂色峰（Citrakuta 或美妙峰）的山脉上有一个黄金洞窟。这是菩萨还是鹅王的时候，统治着九万只金鹅的地方。所有的金鹅都在等候鹅王，就如 8 万头大象在等待六牙象王一样。

至于我们所居住的瞻部洲，3200 万瓦的土地在水下，而雪山森林和同名的山脉又占据了 2400 万瓦。人类居住之地分为两个主要区域。一处叫中区（Majjhima Prudesa 中央国度），另一处叫边地（Paccanta Pradesa 边远国度）。在中区的东部有一片城镇区域，那里有几个村庄。一个名为咖章葛勒[54]（Rajangala, Kajaṅgalaṃ）的大村庄的东面有一棵梧桐树。这棵树以外的所有土地都被称为边地。这棵树前的所有土地都是中区。东南面有一条叫萨勒腊瓦底（Sallavati, Salaḷavatī）的河。这条河的另一边是边地。在南边有一个叫谢德甘尼格（Setakannika, Setakaṇṇikaṃ）的镇子，在此镇之外就是边地；此镇前面的土地是中区。在西面有一个名为土纳（Thunagama[55], Thūṇaṃ）的婆罗门村。婆罗门村之外的土地是边地；其内的土地是中区。北面有一个名为伍西拉特哲山（Usiradhaja，Usīraddhajo）的山脉，此山之外是边地。

中区是长方形的，长 300 由旬，宽 250 由旬。它的边界线周长 900 由旬[56]。有十六个大城邦。当梵天人和天人的寿命终结时，他们都下生于此中区。佛陀、独觉佛、已经远离一切烦恼的阿拉汉圣者、转轮王、婆罗门、仙人、富人及其他具德之人都投生于此中区。

[54] 此处及后面几处中区的标识均参考玛欣德尊者编著的《沙门果经》讲义中所引用的巴利来校订，详见 P238。

[55] gama 是村庄的意思。

[56] 此处亦根据《沙门果经》讲义进行了修订。

This Jambu continent of 10,000 yojana from east to west is of a shape similar to the (triangular) shaft of an ox cart, which is why the faces of the people born on this continent are said to be in the shape of the land.

The Land of Uttarakuru has four sides. Its length is equal to its width. Each side measures 8,000 wa. The faces of the people born on this continent too are the shape of their land.

The Land of Pubbavideha is 8,000 wa wide. It is as round as the full moon. The faces of the people born on this continent are the shape of their land.

Thus are the lands and the rivers and the various plants and trees that are big, tall and beautiful. None have either consciousness or vitality. These inanimate objects consist merely of the eight materialities of earth, water, fire and air. color, odor, taste and a nutrient, which in the case of plants is sap. Nevertheless, there still comes a time when they suffer destruction. They are ever changing. They are not durable. It follows that beings with vitality consciousness are not alone in being subject to change and impermanency.

Listen, all you good people! Hasten to reflect on the transitoriness of all things. See the truth. Keep it in mind and heed it. Lose no time! Concentrate on making merit, giving alms, observing the precepts and practicing the meditation on loving kindness, so that you can take yourselves to the Immortal City of Nibbana. There is a condition that is free from suffering, sorrow and disease. There one knows no illness, pain, old age, death or destruction. Happiness and the release from all ills, awaits those who reach the station of Nibbana, where peace and joy are constant and everlasting. Nibbana is supreme at all times.

Thus closes this brief account of Avinibhogarupa, of inanimate nature, the subject of the **Nineth Book**.

这片从东到西为 10000 由旬的瞻部洲，形状类似于牛车的（三角形）轴，这就是为何出生于此部洲之人的脸被称为大陆的形状。

北古卢洲的土地有四个侧面。它的长度等于它的宽度。每边长 8000 瓦。出生于此部洲之人的脸也是他们大陆的形状。

东胜身洲的土地宽 8000 瓦。它像满月一样圆。出生于此部洲之人的脸是他们土地的形状。

那里有土地和河流，以及各种各样高大而又美丽的植物和树木。它们既无心识也无命根。这些无生命的物体仅仅由地、水、火和风构成的八种色法组成。颜色、气味、味道和一种营养素，对植物来说是树液。然而，总有一天它们会遭受毁灭。它们总是在变化。它们并不持久。由此可见，具有命根、心识的有情并不是唯一受变化和无常影响的。

谛听，你们这些善士!赶快去反思一切都是无常的。看到真相。把它记在心中并作意它。不要浪费时间!专注于善业、布施、持戒、修习慈心禅，就能进入涅槃的不朽之城。有一种状态是没有痛苦、悲伤和疾病的。在那里没有疾病、痛苦、衰老、死亡或毁灭。幸福和解脱所有的痛苦，等待着那些到达涅槃之人，在那里和平与快乐是永恒的。涅槃在任何时候都是至上的。

到此就结束了对第九品的主题—无生命的自然（Avinibhogarupa），的简要叙述。

BOOK TEN

THE BOOK OF AGES

PARTONE : DESTRUCTION

CHAPTER 1

THE DESTRUCTIVE FORCES

All possessing vitality and consciousness born into the thirty one domains are in a state of transition. They are all brought to end by Matyuraja, the King of Death. As for things that possess material form with no consciousness, and these are found in twelve domains[57], the none of which are above Asannisatva, they also are transitory. The Royal Mount Sumeru, for instance, which is below Asannisutva, can be demolished by fire, water, and wind.

What will it be like when the great fire brings this kalpa, our cosmic cycle, to an end? The burning and destruction will be caused by all of three elements: fire, water and wind. Fire destroys much more often than either water or wind. The fire destroys seven times; the water comes and destroys once. The fire destroys seven more times; the water then comes and destroys once more. Fire and water destroy successively in this manner until the fire has destroyed fifty-six times, and the water, eight, making a total of sixty-four. Then the wind destroys once. It is therefore said that fire destroys more often than water and water destroys more often than wind.

"Seven times, on seven occasions, comes the fire;
The water comes the eighth time.
After sixty-four comings,
The wind sweeps by.
The fire does not reach Abhassara;
The water floods up to Subhakinha;
The wind sweeps up to Vehapphala;
And the world comes to an end."

[57] More likely twenty, i.e. all the domains subject to the Great Cosmic Destruction to be described shortly.

第十品

时代品

第一部分：毁坏

第一章

毁坏力

在三十一地中诞生的所有具有命根和心识者都处于一种变化状态。它们都被死王所（Matyuraja, maccurāja）终结。至于那些拥有物质形态而没有心识的事物，它们处在并不高于无想有情天（Asannisatva）的十二地[58]，它们也是无常的。例如，位于无想有情天之下的庄严的须弥山可以被火、水和风摧毁。

当大火把此劫（我们的宇宙循环）终结的时候会是什么样子呢？火、水、风这三种元素都会造成燃烧和毁灭。火比水和风更频繁地毁灭。火毁灭七次，水来毁灭一次。火又毁灭了七次，然后水又来了，再次毁灭。水火以这种方式依次毁灭，直到火已经毁灭了五十六次，而水，八次，共六十四次。然后风就会毁灭一次。因此，有人说火比水更频繁地毁灭，水比风更频繁地毁灭。

“七次，七时，火到来；
于第八次水到来。
六十四次到来后,
风吹过。
火不及于流光天;
洪水涨至遍净天;
风吹上至广果天;
于此世界到末日。，

[58] 更可能的是二十地，即在稍后将被描述的所有受宇宙大毁灭影响之地。

When the fire destroys the world, it consumes all eleven domains of the sensual plane and a part of the corporeal plane—the three Brahma worlds of the First Jhana, namely, Brahma Parisajja, the abode of Brahma retinue, Brahma Parohita, the abode of Brahma minsters; and Maha Brahma, the abode of the Great Brahmas. So the places that can be destroyed by the great fire are the first fourteen domains.

When the water destroys, it floods the eleven domains of the sensual plane, the Brahma world of the first jhana and the Brahma world of the Second jhana; that is, in addition, it floods Parittabha, the abode of Brahmas, of limited luster; Apmanabha, the abode of Brahmas of infinite luster; and Abhassara, the abode of Brahmas of rediant luster. The water flows over these seventeen planes; but it does not rise up any further.

When the wind destroys, it sweeps away the eleven domains of the sensual plane, the Brahma world of the First Jhana, the Brahma world of the Second Jhana, and also the Brahma world of the Third Jhana, namely Parittasubha, the abode of Brahmas of limited aura; Apamanasubha, the abode of Brahmas of infinite aura; and Subhakinahaka, the abode of Brahmas of steady aura. The wind does not sweep any of the Brahma worlds of the Fourth Jhana. It does therefore destroy twenty domains in all.

Thus cosmic destruction can happen in any of these three ways.

CHAPTER 2

THE END OF THE WORLD

When the fire ends a kalpa, it burns up those who did evil with their bodies, their mouths or their minds, those who knewn either merit nor the Dharma, those who did not honor their parents, those who did not respect monks, brahmins and the men who practice the Dharma, those who slighted their brothers and sisters, their friends or their relatives, and those who treated others like fawns or deer, ducks or hens, pigs or dogs, elephants or horses, by chasing, hurting or killing them. Because of the evil all these people have done, disaster strikes throughout the universe.

In places where people till the land for their living, after the rice has been sown and it has sprouted high enough for the oxen to crop, rain will not fall at all. There is the sound of thunder but not a drop of rain. The rice and the vegetables as well as the sources of water will all dry up and be as

当火毁灭世界时，它燃尽了所有欲界的十一地和色界的一部分，即名为梵众天、梵辅天和大梵天的初禅的三个梵天界。所以，那些能被大火毁灭之处，是前十四地。

当水毁灭时，它淹没了欲界十一地、初禅梵天界和第二禅梵天界；也就是说，此外，它还淹没了少光天、无量光天和流光天。水流过这十七界，但它没有再上升。

当风毁灭时，它扫荡了欲界十一地、初禅梵天界、第二禅梵天界，以及第三禅梵天界，即少净天、无量净天、遍净天。风没有吹走第四禅梵天界。因此，它确实毁灭了所有二十地。

因此宇宙毁灭可以以这三种方式中的任何一种发生。

第二章

世界终结

当火终结一劫之时，那些以身、口或意造恶者，那些不知道善业和佛法者，那些不尊敬父母者，那些不尊重沙门、婆罗门和修行佛法之人者，那些蔑视他们兄弟姐妹、朋友或亲戚者，以及那些像对待幼鹿或鹿、鸭子或母鸡、猪或狗、大象或马一样，以追逐、伤害或杀死它们的方式对待他人者，都会被烧毁。因为这些人所行之恶，灾祸遍及全宇宙。

在人们耕种为生之地，稻子已经种好了，长出了足够牛啃食之芽，就再也不会下雨了。有雷声，但没有一滴雨。大米、蔬菜和水源都会干涸，好像被火烤焦了一样。到处都会有人受苦。

if scorched by fire. People everywhere will suffer. As for the wise ones, when they see these signs, they are filled with a great faith and hasten to make merit and practice the Dharma. They respect their parents and their elders, the monks and those others who practice the Dharma. When these people die, they leave to be reborn in the Deva World, and when they pass from that level, they go on to the Brahma Worlds where the Great Fire does not reach.

As for those who have not gained some wisdom and have not made merit or practiced the Dharma, when they die, they go to a hell in another universe which is out of reach of our universe's Great Fire. Animals such as tortoises, snapping turtles and crocodiles, all shrivel up and die as if they had been put out to dry on the land. Their bodies are seen scattered about everywhere all after the dry earth. Then there appear two suns. They are like the faces of demons and ghosts, looking as if they were going to snatch up the people still clinging to their lives. When one sun sets, the other one rises, and rotating thus in the sky they produce an intense heat. It is bright everywhere, and there is no night. When this happens, those who still have life in them embrace one another and cry tears. Then they wipe their tears and reflect on merit, the Dharma, loving kindness and meditation practice. When they die, they go to be reborn in the Deva World. As the two suns are exceedingly hot, all the rivers, large and small, as well as the streams, marshes, canals, swamps, wells and ponds, are quite dry.

Shortly thereafter a third sun appears. Now when one sun is setting, another is directly over the head and a third one is rising, making it that much hotter than before. The five great rivers running straight all dry up.

Soon there appears a fourth sun, and the seven large bodies of water--Chaddanta, Mandakini Lake, Sihapapata Lake, Kannamunda Lake, Rathakara Lake and Kunala Lake--all become completely dry because of the four suns. Dragons and crocodiles living in them all die off.

Then, not very long afterwards, there are five suns. The water in the ocean now has almost disappeared. The water comes up to the wrist if one were to put one's hand in, and silver, gold and the seven kinds of gems can be seen on the ocean floor. Soon after, there are six suns in the sky making

至于有智之人，见到这些征兆，就充满信心，急忙行善、修习法。他们尊敬他们的父母和长辈、沙门和其他修行佛法之人。当这些人死后，他们离开[人界]来到天界再生，当他们从那一层离开时，他们进入梵天界，在那里大火无法到达。

至于那些没有获得任何智慧，没有行善，也没有修习法之人，死后，他们会进入另一个宇宙的地狱，那是我们宇宙的大火所无法企及的。像陆龟、鳄龟和鳄鱼这样的畜生，都会干瘪死去，就好像它们被放在陆地上晾干一样。它们的尸体散落在干涸的土地上。然后出现两个太阳。它们就像是亚卡和鬼的脸，看上去好像要把那些还死死抓取生命之人抢走。当一个太阳落山时，另一个太阳升起，在天空中自转产生强烈的热量。到处都是明亮的，没有黑夜。当这一切发生的时候，那些仍有生命的人彼此拥抱，流泪。然后他们擦干眼泪，省思善业、法、慈心和禅修。当他们死后，会再生于天界。由于这两个太阳太热了，所有大小河流，以及溪流、湿地、运河、沼泽、水井和池塘都极为干燥。

不久之后，第三个太阳出现了。现在，当一个太阳落山时，另一个太阳就在头顶上，第三个太阳正在升起，使它比以前热得多。五条大河都干涸了。

很快就出现了第四个太阳，七条大型水体——六牙湖、曼达吉尼湖、狮崖湖、秃耳湖、造车者湖和杜鹃湖——都因为这四个太阳而变得完全干涸。生活在其中的龙和鳄鱼都会死去。

然后，不久之后，有五个太阳。海水现在几乎消失了。如果一个人把手伸进水里，水会流到手腕，在海底可以看到银、金和七种宝石。不久之后，空中有六个太阳使整个宇宙变得异常炎热。

it extremely hot throughout the universe. The suns are seen blazing and filling the entire universe, like pots being fired in a kiln.

Not long after the seventh sun appears creating tremendous heat. It scorches the seven large sea monsters dwelling in the seven rings of the Sidantara Ocean formed by the seven mountain ranges that encircle the Royal Mount Sumeru. The animals that live in Chaddanta I ake and those in the Sidantara Ocean all come to bow and pay hommage to these seven great fish, the Kings of the Fish. The great fish that dwells in the outermost ring of the Sidantara Ocean is Timi, the next one is Timingala; the next one is Timirapingala; the next is one is Ananda, the Lord of Fishes; the next one is Timinda; the next is Ajjhahara; (and the last one is Mahatimi). These seven mighty fish are all equally large. From head to tail they measure 4,000,000 wa.

CHAPTER 3
THE GREAT FIRE

When the seven suns are in the sky, the heat is so intense that the seven mighty fish fry and turn to oil. The oil flows and burns the Assakarna Range and the Jambu continent where we live first, before burning the other places. It burns the entire Himavanta Mountains with their 84,000 peaks. Then the fire spreads out burning all the 2,000 small lands, one after another. It goes on to burn all of the Pubbavideha, Utarakuru and Amaragoyana continents as well as the territory of the royal Garudas. It burns the four great continents as easily as if it were burning a forest. It burns the various hells down to Maha Avici, the Great Hell of No Respite.

The fire has thus burnt up the four domains of sorrow and misery. But it keeps on burning the mountain ranges, destroying them and consuming the abodes of the deyata situated on their peaks. It burns Mount Nemindhara, and all the abodes of the deyata on it too. It then burns the Sudasana and goes on to burn the Karavika, Isindhara, and Yugandhara. The fire then consumes the City of the Catulokapala, the Heaven of the Four Great Kings, and then it razes the gem abodes' of the deyata on those mountains.

太阳看起来在熊熊燃烧，充斥着整个宇宙，就像在窑里烧着的锅。在第七个太阳出现后不久，产生了巨大的热量。它烧焦了居住在西丹达勒海的七环中的七个大海怪，这七环由环绕庄严的须弥山的山脉组成。生活在六牙湖和西丹达勒海的畜生们都来垂首向这七条大鱼王致敬。居住在西丹达勒海洋最外层的大鱼是帝弥，下一个是帝明嘎喇；下一个是帝弥拉宾嘎喇；下一个是鱼主阿难德,；下一个是帝明德；下一个是阿吒那罗哈；（最后一个是马哈帝弥拉）。这七条强壮的鱼都一样大。从头部到尾部，他们长 4000000 瓦。

第三章

大火

当七个太阳出现在空中之时，热度是如此剧烈，以至于七条强壮的鱼都被煎成了油。油流动并燃烧着马耳（Assakarna, Assakaṇṇa）山和我们最初居住的瞻部洲，然后再燃烧其他地方。它烧毁了整个雪山和 84000 座山峰。然后火势蔓延，一块接一块地烧毁了 2000 块小陆地。它继续烧毁所有的东胜身洲、北古卢洲和西牛货洲以及神圣的大鹏金翅鸟的领地。它燃烧四大部洲就像燃烧森林一样容易。它燃烧各种地狱，一直烧到了大无间地狱。

火就这样烧毁了悲伤和痛苦的四地。但它继续燃烧着山脉，摧毁了它们，燃尽了位于山顶上的天人住所。它烧毁了持边山和山上天人的所有住所。然后它烧了善见山，接着烧了杜鹃山、持轴山和持双山。火燃尽了四大王天的城市，然后把那些山上的天人的宝屋彻底摧毁。

The flame engulfs Mount Sumeru burning down to the realm of the Asura and up to the City of Indra. It burns all of Mount Sumeru causing it to collapse, 700 yojana and 800 yojana long sections first, and then 900 yojana and 1,000 yojana. The fire burns down the Parikajata tree, the pleasure gardens and the lotus lakes. It burns up to the Yama heaven and burns the abodes of all the devata in that heaven. The fire then burns up Tusita heaven and rages up to Nimmanarati and then up to Parinimmitavasavasti, the domain of Mara. It burns all the gem mansions of the hightest of the devata and has burnt all the lands beneath them.

The flame then shoots upwards to the Brahma lands, reaching first the domain of Parisajjana, and then Parohita and Maha Brahma. The fire thus consumes the three lower planes of the Brahma plane. When it gets as far as the realm of the second jhana with Abhassara at the top, the fire dies down and those domains are saved. But the fire has penetrated right down to Maha Avici Hell and burnt everything in between leaving not the least bit of ash. It is as if a person had lit a lantern, for lanterns leave no ash. Pa the fire burns thus for an immeasurably long time and the age is called a Sanvatta-asankhaiya Kalpa. When the fire burns in this manner, all the devyata and Brahmas flee upwards to seek refuge in the upper regions where the fire does not reach. They crowd closely together like flour pressed in a measuring cup, until the rains come.

CHAPTER 4

THE GREAT FLOOD

After a long, long time it does begin to rain. At first the rain drops are as small as motes of dust. Much later, the drops of rain are the size of lettuce seeds and after quite a long time they are as big as peas. Not very long after the drops of rain are as bigas sour Emblica, a fruit the size of a marble. Then they are as bigas the wood-apple. Later the “drops” are as large as water buffaloes, then they are enormous, the size of elephants and houses. Subsequently they are as large as one usubha, which is equal to 35 wa. A moment later, they measure 2,000 wa. A long while afterwards the raindrops are 1 yojana long, and then 2 yojana, 3 yojana, 4 yojana, 5yojana, 6 yojana, 7 yojana, 8 yojana, 9 yojana, and 10 yojana long. After a long time they are 100 yojana, l ,000 yojana, 10,000 yojana and 100,000 yojana

火焰吞没了须弥山，一直烧到阿苏罗王国和因陀罗城。它烧毁了须弥山的所有部分，导致它倒塌，先是 700 由旬和 800 由旬的部位，然后是 900 由旬和 1000 由旬。大火烧毁了遍荫（Parikajata，Pāricchattaka）树、欢喜园和莲湖。它烧到了亚马天，烧毁了那天界所有天人的住所。火烧上了喜足天，烧到了化乐天，又烧到了魔地—他化自在天。它烧毁了天人所有最高等的宝石宫殿，烧毁了它们下面的所有土地。

火焰随后向上冲向梵天之地，首先到达梵众天，然后到达梵辅天和大梵天。火因此吞噬了梵天界的三个较低界域。当它到达顶部为流光天的第二禅界，火熄灭了，这些界域得救了。但是火已经渗透到了大无间地狱，把中间的一切都烧了，一点灰也没有留下。就像一个人点燃了一盏灯，而灯上没有留下灰烬。火就这样燃烧了无限长的时间，这一时期被称为“坏无数劫”（Sanvatta-asankhaiya Kalpa，saṃvaṭṭa-asaṅkheyya kappa）。当火以这种方式向上燃烧时，天人和梵天向上逃避以在劫火无法烧至的上界寻求庇护。他们紧挨在一起，就像面粉压在量杯里，直到雨水到来。

第四章

大洪水

很久很久以后，天确实开始下雨了。起初，雨滴像灰尘一样小。很久以后，雨滴只有莴苣种子那么大，过了很长时间，它们就和豌豆一样大了。雨坠落后不久，雨滴就大得像酸庵摩罗果（余甘子），这种果实尺寸如弹珠。随后它们就跟木苹果一样大。后来这些“水滴”像水牛一样大，然后又变得巨大，像大象和房子那么大。随后，它们大如一伍萨帕（usubha, usabha），相当于 35 瓦。过了不久，它们尺寸为 2000 瓦。很长一段时间之后，雨滴是 1 由旬长，然后是 2 由旬，3 由旬，4 由旬，5 由旬，6 由旬，7 由旬，8 由旬，9 由旬和 10 由旬长。过了很长一段时间，他们分别是 100 由旬、1000 由旬、10000

in length. It rains for a very long time, the time the universe was empty. The water pours down as tipped from enormous jars or buckets.

The water rapidly inundates the earthly lands. In a short time it rises up to the Heaven of the Four Great Kings. Then it floods Traitrimsa, the City of Indra, and goes on to inundate Yama, Tusita, Nimmannarati, and Parinimmitavasavasti. The water rapidly reaches the first three levels of the Brahma plane, namely Parisajja, Parohita and Maha Brahma, Then the rain stops and the level of the water remains steady. From then on, it rains no more.

A problem is posed: Why is it that the water fills the lower world and rises up to the Brahma plane but does not overflow and spill out of the universe? The teacher who answered spoke thus: There is a wind called Ukkhepakavata, which whirls around the water in circles thus serving as a container. Thus the water is prevented from overflowing as it normally would. The water rises as if it were in a cylindrical water strainer without even a drop splashing out. For this reason the water does not flow over.

CHAPTER 5

THE FIRST SIGNS OF NEW LIFE

A Brahma called Mahabrahmadhiraja, the Great Brahma, is said to have come down to look at the water. If he sees one lotus, he predicts that in the coming kalpa one Buddha will be born. If he sees two lotuses, he predicts that there will be two Buddhas. If there are three lotuses, he predicts that three Buddhas will be born. If there are four lotuses, he predicts there will be altogether four Buddhas. If there are five lotuses, he predicts there will be altogether five Buddhas in the coming kalpa. If there is no lotus, he predicts that there will be no Buddha in the coming kalpa.

If there is one lotus, the kalpa is called Sarakalpa, an age of truth. If there are two lotuses, the kalpa is called Mandhakalpa,an age of beauty. If there are three lotuses, the kalpa is called Varakalpu, an age of excellence. If there are four lotuses, the kalpa is called Saramandhakalpa, an age of truth and beauty. If There are five lotuses, it is called Bhaddakalpa, an age of splendor. If there are no lotus, it is called Sunadakalpa, an age of emptiness.

Inside these lotuses are the eight requisites of a monk. The Great Brahma takes these eight requisites to the Brahma plane and keeps them there until the Bodhisatva divests himself of his worldly possessions and takes up the ascetic life in order to gain Enlightment and become a Buddha.

由旬和 10 万由旬长。雨下了很长一段时间，那时宇宙是空的。水就像从巨大的罐子或水桶倾倒一样倾泻而下。

水迅速地淹没了大地。很快它就升到了四大天王天。再到因陀罗之城——三十三天，再到亚马天、喜足天、化乐天和他化自在天。水迅速到达梵天界的前三层，即梵众天、梵辅天和大梵天，然后雨停了，水位保持稳定。从那时起，再也不下雨了。

有人提出了一个问题：为什么水充满了下层世界，上升到了梵天界，但却没有溢出和泄出宇宙？回答这个问题的老师这样说：有一种叫做“投入”（Ukkhepakavata）的风，它在水里转来转去，就成了一个容器。这样，水就不会像平常那样溢出来了。水上升，就像在一个圆柱形滤水器里一样，连一滴都没有溅出来。由于这个原因，水不会流出。

第五章

新生命的最初迹象

一位名为大梵天王（Mahabrahmadhiraja）的梵天人，据说是下来观察水的。如果他看到一朵莲花，他就预言在即将到来的劫里将诞生一尊佛。如果他看到两朵莲花，他预言会有两尊佛。如果有三朵莲花，他预言会有三尊佛诞生。如果有四朵莲花，他预言总共会有四尊佛。如果有五朵莲花，他预言在即将到来的劫里总共会有五尊佛。如果没有莲花，他预言即将到来的劫里就不会有佛陀。

如果说有一朵莲花，那么此劫就被称为核心劫。如果有两朵莲花，那么此劫就称为醍醐劫。如果有三朵莲花的话，那么此劫就叫做胜愿劫。如果有四朵莲花的话，此劫就被称为精髓劫。如果说有五朵荷花，那就称之为贤劫。如果没有莲花，那就是所谓的空劫。

在这些莲花里面，是一位沙门的八件必需品。大梵天把这八件必需品带到梵天界，并保留在那里，直到菩萨舍弃自己的世俗财产，开始苦行的生活，以获得正觉并成一位佛陀。在菩萨拥抱圣洁生命的那

On the day the Bodhisatva embraces the holy life, the Great Brahma brings down the eight requisites and presents them to him as an offering.

> "One set of three robes, one alms-bowl, razor, needle,
> waistband, and water strainer make the eight
> requisites for the monk who doth embrace the spiritual life."

During a Sarakalpa in which there is one Buddha, the Buddha is called the Buddha Kondanna. In a Mandhakalpa, one Buddha is called Tissasammasambuddha, and the other is called the BuddhaPussa. In a Varakalpa three Buddhas attain enlightment, the Buddhas Atthadassi, Dhammadassi and Piyadassi. In a Saramandhakalpa four Buddhas attain enlightment: Tanhankara, Medhankara, Saranankara and Dipankara. In a Bhaddakalpa, and we live in such an age, there are five Buddhas, the Buddhas Kakusandha, Konagamana, Kassapa, Gotama and Sri Ariyamettraiya.

PARTTWO: A "NEW" UNIVERSE

CHAPTER 1

THE GREAT WIND

From the time the rains begin to fall till the time the great flood reaches the Brahma plane is an immensly long age named Sanvattathayiasanakhaiyakalpa, the Incalculable Aeon of Evolution. But just a moment thereafter four great winds blow over the waters to set up earth as it was before. One wind is named Paracitta, another Bhadra, another Cakra (and another Wata). These winds blowback and forth and ripple the water until it turns to scum. After that, the scum changes to kalala, or slip, and can be compared with the starchy water in which steamed rice has been boiled. In the next stage it changes into ambuda, a paste like rice that has been boiled to a soup with a lot of water. After the paste stage, it forms into pesi, or lumps, and after that it becomes ghana, solid and hard, and then it changes into golden soil as in previous times.

The earth glistens beautifully and is like what was there before. Castles of gems appear wherever they were in former times. This is the domain called Maha Brahma, the Domain of the Great Brahmas. The Brahmas now descend to live there as before. The water dries up rapidly. The four great winds blow strongly as described above.

一天，大梵天把八件必需品带下来作为供品奉献给他。

“一套三衣，一个受施钵，剃刀，针，
腰带和滤水器是八件，
对于拥抱心灵生活的沙门是必需品。”

在一个只有一尊佛的核心劫，佛陀名叫衮丹雅（Kondanna，Koṇḍañña）佛。在醍醐劫中，一尊佛名叫“帝思正自觉者”（Tissasammasambuddha），另一尊被称为普思佛（BuddhaPussa）。在一个胜愿劫有三尊佛获得正觉，即见义（Atthadassi）佛、见法（Dhammadassi）佛和喜见（Piyadassi）佛。在一个精髓劫，有四尊佛获得正觉：丹杭咖勒（Tanhankara）佛、美唐咖勒（Medhankara）佛、萨勒囊咖勒（Saranankara）佛和燃灯（Dipankara）佛。在一个贤劫，并且我们也生活这这种时代，有五尊佛，咖古三特（Kakusandha）佛，果那葛马那（Konagamana）佛，果德玛（Gotama）佛和圣慈氏（Sri Ariyamettraiya, Ariyamettaya）佛。

第二部分：一个“新”宇宙

第一章

大风

从降雨开始到大洪水到达梵天界，这是一个名为坏无数劫（Sanvattathayiasanakhaiyakalpa, saṃvaṭṭa-asaṅkheyya kappa）的无限长的时代。但就在那一刻，四股大风吹过水面，使大地恢复了原来的样子。一种风名为巴拉吉达（Paracitta），另一种是贤善（Bhadra），另一种是轮（Cakra），[以及另一种为瓦达（Wata, Vata？）]。这些风来回吹拂，使水面荡漾，直到变成浮沫。在那之后，这些浮沫就变成了凝滑（kalala），可以和煮米饭的淀粉水相比。在下一个阶段，它变成了胞（Ambuda），一种类似用大量水煮成汤的米糊。在糊状阶段之后，它会变成薄片（pesi），然后变成凝厚（ghana），然后变成像以前一样的金黄色土壤。

大地闪耀着如先前一样的美秒光芒。宝石宫殿出现在它们从前所在的任何地方。这就是名为大梵天之地。梵天人现在像以前一样住在那里。水很快就干了。四股强风如上文所述猛烈地吹着。

The water recedes rapidly; the wind blows until the water changes into froth, then into slip, then into paste, and then into lumps, and eventually becomes solid and hard. Then it turns into golden soil as before. It glistens brightly. It becomes a place to live as in former times. Castles of gems appear everywhere. This level is named, in full, Brahma Parisajja Bhumi, or the domain of the Brahma retinue. The Brahmas come down to live in this domain as in previous times.

The water recedes continuously. The four great winds blow the water till it changes into froth, then into slip, then into paste, then into lumps. Then it becomes solid and hard, and it appears as golden soil as before, and glows beautifully. Castles of gems appear wherever they were in former times. This level is named Paranimmitavasavastisvarga, the Heaven of the "deities whomake the creations of others serve their ends." The devyata descend to live in this heaven as before. This and all the domains which are under it comprise Kamabhumi, the Sensual Plane.

The water dries rapidly, and the four winds blow even more strongly than they did before. The water turns into the same successive stages until it becomes solid and hard and forms golden soil. Castles of gems appear where they were in previous times. This level is Nimmanarati, the domain of the "'deities who delight in what they create for themselves. A great number of devyata come to live in this domain, as was in former times.

The water continues to recede, and the four great winds blow heavily, and so on, as described before. The water becomes solid and hard, and changes into golden soil. It looks as radiantly beautiful as it was in former times. There are castles of gems, and crowds of devyala appear as before. This level is called Dusita, the domain of joy. Crowds of devyata descend to live in this domain as in earlier times.

The water dries rapidly, and the four winds blow as described before. The water becdome solid and hard and changes into golden soil. It glitters brightly as in previous times. Castles of gems appear as before. The level is Yuma, the domain of happiness. Devyata descend to live in this level as before.

水迅速退去，风吹来，直到水变成浮沫，然后变成泥，然后变成糊状，然后变成块状，最后变得结实而坚硬。随后它变成了金色的土壤。它闪闪发光。它像从前一样成为一个居住之地。宝石宫殿随处可见。这一层全称为梵众地。梵天人下来生活在此地，就像以前的时代一样。

水不断退去。四股大风把水吹成浮沫、凝滑、糊状、团块状。然后它变得坚实而坚硬，像以前一样金黄的土壤，发出美丽的光芒。宝石城堡出现在从前的任何地方。这一层被称为“他化自在天”。天人像以前一样降临并生活到这处天界里。此处和其下的所有界域构成了欲界。

水干得很快，四股风吹得比以前更猛烈。水变成同样连续的几个阶段，直到它变得坚实而坚硬，形成金黄色的土壤。宝石宫殿出现在以前的地方。这一层是化乐天。许多天人来到此地，就像以前一样。

水继续退去，四股大风猛烈地吹着，依此类推，如前所述。水变得坚实而坚硬，变成了金黄色的土壤。它看起来和以前一样美丽。这里有宝石宫殿，成群结队的天人像以前一样出现。这一层叫做喜足天。像以前一样，大批天人来到这里居住。

水干得很快，四股风就像前面描述的那样吹着。水变得坚实而坚硬，变成了金色的土壤。它像以前一样闪闪发光。宝石宫殿像以前一样出现了。该层是“亚马天”，幸福之地。天人像以前一样降临并生活在此层里。

The water dries with great speed, and the four great winds blow strongly till the water changes into froth, into slip, into paste, into lumps; then it becomes solid and hard and changes into golden soil as before. It glows as beautifully, as it did in former times. Castles of gems appear everywhere. This level is Tavatimsa[59] Bhumi, the Domain of the Thirty-Three Deities. Crowds of devyata comedown to live in this domain as before. The water continues to dry out and the four winds blow till the water becomes scum, slip, paste, solid, and then it changes into golden soil which shines as brightly as before. Castles of gems appear everywhere.

Then Mount Sumeru, with the same width and height as before, now emerges. The seven rings of mountain ranges and the Sidantara Oceans appear surrounding Sumeru. The four great continents appear, and the 2,000 lesser lands appear around them, again as before. The Himavanta Forest reappears, the seven great lakes reappear, and the five great rivers reappear. The Cakravala wall surrounding all these reappears. All that had been in existence in previous times reappears exactly the same.

The Tavatimsa, the kingdom of Lord Indra, appears; the Catumaharajikabhumi, the Domain of the Four Guardian Kings, appears. The domain of men, of the hell beings, of the miserable preta, of the animals and of the asura demons, all reappear. Whatever there was in previous times reappears as before, with the same width and height as before. Nothing is different from what it had been before. When the great winds blew they made the water toss back and forth and turn into scum. This scum changes into the various forms of low, high, level and rolling places. The low places become rivers. The high places become mountains. The level and rolling places become the fields and the forests.

[59] Tavatimsa is the same name as Traitimnsa referred to earlier.

水干得很快，四股大风猛烈地吹着，直到水变成浮沫、凝滑、糊、团；然后它变得坚实而坚硬，变成如以前一样的金色土壤。它像从前一样发出美丽的光芒。宝石宫殿随处可见。这一层是三十三天。大量的天人像以前一样生活在此地。水继续变干，四股风吹着，水变成浮沫、凝滑、糊、坚固，变成金黄色的土壤，像以前一样闪闪发光。宝石宫殿随处可见。

随后，同以前一样宽一样高的须弥山出现了。七座环山和西丹塔勒海围绕着须弥山。四大部洲出现了，2000 座较小的陆地又像以前一样出现在它们周围。雪山森林又出现了，七大湖泊又出现了，五大河流又出现了。围绕着这一切的轮围墙再次出现。从前存在的一切，现在都完全一样地再现了。

因陀罗主的王国——三十三天出现了，四大王天出现了。人界、地狱界、鬼界、畜生界和阿苏罗界，都重新出现。无论以前有什么东西，[现在]都会像以前一样重新出现，宽度和高度都和以前一样。和以前没什么不同。当大风吹来时，它们使水来回翻腾，变成了浮沫。这些浮沫变成了各种形式的低、高、平和起伏之地。低洼处变成了河流。高处成山。平坦起伏的地方变成了田野和森林。

CHAPTER 2

A NEW WORLD

In the Jambu continent, where we live, it is the Maha Bodhi tree that first appears, and it was the last thing to be burned by the Great Fire. It is this very place where every Lord Buddha attains Enlightenment. From this place the Jambu continent extends. The place is higher and broader than most other places, and it reappears first. When it first comes time for a lotus to arise, this is the place. The Brahmas in the Suddhavasa domains invite one another to go down and look for the lotus. Having done so, they return to the Brahma plane.

When the water recedes, the dust of the soil in this land is good in color, oder and taste. It tastes delicious, like a dry, milk-rice porridge. At this time, some Brahmas in Abhassara, the radiant Brahma domain, have exhausted their merit. They pass away and come down to be born as human beings. The mode of birth is upapatika, that is, immediate rebirth in adult form. These people are neither male nor female; they are more like the Brahmas. They have glorious rays and possess psychic and magical powers thatenable them to travel through the air. They do not have to eat any food since happiness is their food rather than rice and water. At that time their life span is an immense uncountable period, one Asankhaiya in fact.

When this great length of time has passed, these former Brahmas become male and female, as was so before. They see that the soil is delicious and fragrant, so each of them, one by one, begins to eat it, like rice and water, every day. This causes three kinds of evil thoughts to arise in their minds, and the rays from their bodies, as a result, completely disappear. From then on it is dark everywhere throughout the land, and no one is able to see another. They notice that it is dark, and they think on it and say: “What can we do to be able to see our way around?” When it is like that, the moon and the sun appear again as before due to the merit of these beings who have been reborn on earth.

Because of the power of their thoughts, a sun some 50 yojana across and of 150 yojana in circumference appears in order to enable these people to see their way around. When the people can see their way clearly, they are very glad and they are well pleased. They then say: “This deity is able

第二章

一个新世界

在我们居住的瞻部洲，首先出现的是大菩提树，它是最后被大火烧毁的东西。正是在此地，每尊佛都能获得正觉。瞻部洲从这里延伸。这个地方比大多数其他地方都要高和宽，它首先出现。当莲花初次出现之时，就是在此地。净居天的梵天人邀请彼此下去寻找莲花。如此做之后，他们就回到梵天界。

当水退去时，这片陆地上的土壤的土在色、香和味方面都很美妙。它尝起来极美味，像干的乳米粥。在这时，一些流光天的梵天人，已耗尽其善业。他们死去，下生为人。其出生方式是化生，也就是说，以成人的外形即刻再生。这些人既不是男性也不是女性；他们更像梵天人。他们有耀眼的光芒，拥有超凡的神通力，使其能够在空中飞行。他们无需吃任何食物，因为喜悦是他们的食物，而非米饭和水。当时他们的寿命是一段极长的、不可计数的期限，实际为一个无数（Asankhaiya, Asaṅkheyya）[劫]。

当这段时间过去后，这些昔日的梵天人变成了男性和女性，就像以前一样。他们看到土壤美味又芳香，于是每个人，一个接一个地开始每天像进食米饭和水一样食用它。这就造成了三种不善心在他们心中产生，而他们身上的光芒，也因此完全消失了。从那时起，这片土地上到处都是黑暗的，没有人能看到另一个。他们注意到天黑了，他们想了想说："我们能做些什么才能看清周围的路？" 当像那样之时，由于这些再生于大地的有情的善业，月亮和太阳又像以前一样出现了。

因为他们的心力，一个直径约 50 由旬，周长 150 由旬的太阳出现了，以便这些人能够看清他们周围的路。当人们能清晰地看到他们的路时，他们甚为高兴，极其愉悦。随后，他们说："此神比其他

to dispel the dark better than anything else, so we ought to call him Suriya (Fortitude). The Sun shines throughout the entire day; but then it goes to the right behind Mount Sumeru. Once it is behind Mount Sumeru, the other side becomes dark again, and the people are even more frightened. They say: "The deity who has created and causes the light is extremely good, but there are still times when it is dark, as it is now, and another deity may cause it to be bright during the night the night time just as can the one who has disappeared."

Because of the power of the thoughts of the people, a Moon that is very large and beautiful appears. It is however one yojana smaller than the Sun. It appears as was thought and desired by the people. The Moon as well as the Sun come down from the Brahma plane in order to enable the people on this earth to see. When the people see the Moon like this, they are extremely glad and are more pleased than they were before. They say: "This deity lets us see as we wished. He appears like this as if he had known our desire. We ought to call him Candra. (Delightful)."

After the Sun and the Moon have come into being, there next appears the twenty-seven lunar mansions and the other fixed stars. From then on there are days, nights, years, months and seasons. The long period that extends from the time the land re-emerged with the bright sky and the new earth to the point in time at which the year, the month, and the day begin again their successions is one immense age which is called an Ananta Kalpa, or endless aeon? The first new day, when the Sun, the Moon the planets and the lunar mansions and all the other stars in the sky first appeared to make the first known year, month, day and night, was the full moon day of the fourth month, the sun in its zodiac (Pisces) was also in the lunar mansion named Uttarabhadra, the moon was in Kanya (Virgo), the zodiac, and in the lunar mansion Uttaraphaguna. Whenever this happens, all the people in the four continents can see their way around at the same time. The Sun enables the people in two continents to see while the Moon allow the people in the other two continents to see.

When the Sun has risen in our continent, the people in the Purvavideha continent can see it too. These two continents can see the Sun at the same time. When the Moon has set in our continent, its rays can then

任何东西都能驱散黑暗，所以我们应该叫他勇气（Suriya）。太阳一整天都在照耀着，但接着它就来到了须弥山的右后方。一旦到了须弥山后，另一边又变黑了，人们更加害怕。他们说：“创造并产生光明光的神是非常好的，但有时它是黑暗的，就像现在这样，另一个神可能会使它在夜间明亮，就像消失的神一样。”

由于人们的心力，一个极大而又美丽的月亮出现了。但是它比太阳小一由旬。这似乎是人们的所想所愿。月亮和太阳都从梵天界降下，以使地上的人们能够看到。当人们看到这样的月亮时，他们非常高兴，比以前更高兴。他们说：“它看起来像是知道我们的意欲（chanda）。所以我们应该叫它月亮（Canda）。”

在太阳和月亮形成之后，接下来会出现二十七星宿和其他恒星。从那时起，有日，有夜，有年，有月，有季节。从这片大陆上重新出现明亮的天空和新的大地，一直到年、月、日又开始交替的时间点，这是一段极长的岁月，被称为中间劫（Ananta Kalpa, antarakappa）。第一个新日，当太阳、月亮、行星、星宿和天空中的所有其他星辰首次出现在第一个已知的年、月、日和夜之时，是第四个月的月圆日，太阳位于黄道带时，它也同样位于名为壁宿（Uttarabhadra）的星宿，月亮则位于黄道带的处女座，以及翼宿（UttaraPhalguna, uttaraphagguṇī）星宿。每当这种情况发生时，四大洲的所有人都能同时看到自己周围的路。太阳使两大洲的人得以看见，而月亮则使另外两大洲的人得以看见。

当太阳在我们大陆升起时，东胜身洲的人们也能看到它。这两个大陆可以同时看到太阳。当月亮在我们大陆上落下时，它的光芒在北

be seen in both the Uttarakuru and Amaragoyani continents. People in these two continents can see their way be the rays of the Moon at the one time.

The period from that time on, through the time when the first people devolve to being like those who live in our land, and until the time when the Great Fire consumes all at the end of that aeon, is called Vivattatthayiasankhaiya, one immense aeon of devolution. All four of the periods of the immense time now described are called collectively a Maha Kalpa, or a great aeon.

CHAPTER 3

THE SEASONS OF THE YEAR

There are three seasons in a year. one is Gimhanta, the hot season, another is Vasanta, the rainy season, and the third is Hemanta, the cold season. The hot season comes first and has four months, extending from the first day of the waning moon of the fourth month to the full moon day of the eighth month, four months in all. That is the hot season. From the first day of the waning moon of the eighth month until the full moon day of the twelfth month makes another four months, and that is the rainy season. From the first day of the waning moon of the twelfth month until the full moon day of the fourth month makes four months, and that is the cold season.

Each season has two halves and there are six parts altogether in the three seasons. The period from the first day of the waning moon of the fourth month until the full moon night of the sixth month is Vasanta, spring, or the (first) rainy season and during this period water causes trouble to the people. The period from the first day of the waning moon of the sixth month until the full moon day of the eighth month is Gimhanta, summer; and during this period people can experience the strength of wind and fire.

The period from the first day of the waning moon of the eighth month until the full moon day of the tenth month is called Vassika; the (second) rainy season and during this period wind and fire cause trouble to the people. The period from the first day of the waning moon of the tenth month until the full moon day of the twelfth month is called Sarada, autumn, the season following the rains; and during this time the weather is cool, and wind and water cause trouble.

古卢洲和西牛货洲都能看到。这两个大陆上的人们可以同时看到月亮的光芒。

从那时起的这段时期，越过第一批人退化到像生活在我们土地上的那些人那样的时段，直到那段无尽岁月之末的大火焚尽一切的时候，被称为成住劫（Vivattatthayiasankhaiya, vivaṭṭaṭṭhāyī-kappa）。现在所描述的所有极其漫长的四个时期被统称为一个大劫（Maha Kalpa）。

第三章

一年中的季节

一年有三个季节。一个是热季（Gimhanta），另一个是雨季（Vasanta），第三个是凉季（Hemanta）。热季首先到来，有四个月，从 Sarada 四月的初一到八月的满月，总共四个月。那是热季。从八月初一至十二月满月，又有四个月，就是雨季。从十二月初一至四月满月，这是凉季。

每个季节有两半，三个季节总共有六个部分。从第四个月的月初一到第六个月的满月之夜是春天（Vasanta），或者是（初）雨季，在这期间，水给人们带来麻烦。从六月初一至八月满月日，是夏天（Gimhanta, Gimhana）；这段时间，人们可以体验到风和火的力量。

从八月初一至十月初一，称为[次]雨季（Vassika）；且这期间的风和火（雨？）给人们带来麻烦。从十月初一至十二月月圆的这段时间称为秋天（Sarada），是雨后的季节；这段时间天气凉爽，风和雨困扰着人们。

The period from the first day of the waning moon of the twelfth month until the full moon day of the second month is Hemanta, winter; and during this time fire and water (snow) cause trouble. The period from the first day of the waning moon of the sceond month until the full moon day of the fourth month is called Sisira, the cool season; and during this time water causes trouble for the people. Of the ese six periods, Vasanta or spring comes before all the others.

CHAPTER 4

THE EARLY EFFECTS OF IMMORALITY

It was during these first seasons that the people who had been reborn in this land began to eat the nutritive essence of the earth with regularity. Because the people were indolent and negligent, and did not care to perform meritorious and virtuous deeds, or to behave and conduct themselves properly, the nutritive essence of the earth, that they had been eating regularly, sank down into the earth. However, it sprouted in heaps of earth, like young mushrooms (and this was then eaten). But the nutritive, sprouting heaps also sank down and disappeared into the earth. Then a kind of creeper called Bhadalata, which is similar to the leafy vegetable called morning glory, sprouted forth. It had a very delicious taste. The people then ate this creeper, in place of rice, every day.

In later times the people were still more negligent in performing merit and doing good, so this Bhadalata creeper also disappeared. A kind of rice called Sanjatisali, the rice that grows of itself, then appeared. It has no husk or chaff and does not have to be planted, for it grows into stalks and ears naturally. It grows to become grains of rice on its own accord. It does not produce paddy that has to be pounded, dried or winnowed in any way. The people put this kind of rice into a pot, and place it on the glowing trivet stones called Jotikapasana. The heat in these stones flames up by itself. If the people wish to eat side dishes with their rice, any kind of food they want will appear.

After people begin to eat even such rice, dirty faeces appear, and pain is felt in the hands and feet. Those people then produced dirty faeces just like we human beings, and it has always been like that from then until now. When the people ate the nutritive essence of the earth, or the delicious

从十二月初一至二月月圆日，是冬天（Hemanta），在这期间，火和水（雪）造成麻烦。从正月初一至初四月圆，这段日子叫凉季（Sisira）。在这期间，水使百姓遭殃。在这六个时期中，春天（Vasanta）出现在所有其他时期之前。

第四章

邪法的早期影响

正是在这最早的季节里，再生于这片土地上的人们开始有规律地食用大地上的营养精华（地味）。因为人民懒惰、疏忽大意，不关注于造作善行与德行或使他们的行为举止得体，所以他们常吃的大地的营养精华，就沉入了地下。然而，它像小蘑菇一样在土堆里发芽（然后就被吃掉了）。但是，这些营养丰富的芽堆（地蕈，bhūmipappaṭaka）也沉入地下消失了。然后，一种叫做足蔓（Bhadalata, padālatā）的蔓生植物发芽了，它类似于名为牵牛花的多叶蔬菜。其味道很好。人们每天都吃这种代替大米的足蔓。

到了后来，人们更是疏于做功德和行善，所以这足蔓也不见了。后来出现了一种名为自生米（Sanjatisali）的大米，它自己生长。它没有糠和麸皮，也不必种植，因为它可以自然地长出茎和穗。它会自动长成米粒。它不产生必须捣碎、干燥或以任何方式风选的稻谷。人们把这种米放进一个锅里，放在名为“火晶石”（Jotikapasana）的发光的三脚石上。这些石头里的热量自行燃烧起来。如果人们想吃和米饭一起的配菜，任何他们想要的食物都会出现。

当人们开始吃这种米时，便会出现粪便，手脚都会感到疼痛。那些人和我们人类一样，也会产生污秽的的粪便，从那时到现在一直如此。当人们吃了大地上的营养精华，或者像小蘑菇一样的美味的芽堆，

sprouting heaps that looked like young mushrooms, or the Bhadalata creeper, they did not produce any faecal matter; they were like the devyata who eat the divine rice called Sudhabhojana, the pure food. No matter how much is this pure food is eaten, it never turns into faeces. When this latter kind of food is eaten it is absorbed by 7,000 digestive cells, and is burnt by the fire element. It then breaks down, disintegrates, and completely disappears. But when other rice and other food are eaten in quantities, then faecal matter is produced in the body.

When people take up eating (earthly) rice, worldly desire and passion as well as religious law is found among the people, both in women and in men. Thus it has been to this day. Those with a great amount of greed in sensual craving become women. Those who have a moderate amount of greed in sensual craving, remain male. The male and the female conditions come into being as from this time and have lasted until now. When some are women and some are men, people are attracted to one another and thus sexual intercourse, which is worldly behaviour, has been prevalent from that time in the former aeon. From that time on, people have sought out dwelling places to moderate their shame, which is an impure state of mind. After they became husbands and wives and made shelters to live in, they took great amounts of the rice which grows by itself instore, in order to eat it over many days. At that time the Sanjatisali rice that used to grow by itself now appeared as paddy with husks and chaff. This is the paddy we have at present. The old kind of rice could no longer be seen growing in the places where it used to stand.

CHAPTER 5

A NEW WORLD ORDER

When the people realize these surprising events that have happened, they come together and consult with each other. They lament as follows:-

“In previous times we did meritorious deeds. Whatever we wished for we got, just as we wished. In former times even though we did not eat food, we felt full and satisfied. We could travel through the air. Furthermore, we had living places and were happy with them. Our bodies gave off rays that shined brightly throughout the entire universe. Then we learnt to benefit from the nutritive essence of the earth. But we were filled with

或者足蔓，他们不产生任何排泄物；他们就像是天人，吃的是天米，一种纯净的食物。无论吃了多少这种净食，它都不会变成粪便。当食用后一种食物时，它被 7000 个消化细胞吸收，并被火元素烧毁。然后它就会分解，碎裂，然后完全消失。但当其他米和其他食物被大量食用时，便会在体内产生粪便。

当人们开始吃（地上的）米时，世俗的欲望和贪爱以及宗教律法就出现在人们中间，无论是在女人还是在男人身上。一直到今天。那些贪欲炽盛之人变成了女人。那些有适度贪欲之人，仍然是男性。男性和女性的状态从这个时候开始形成，一直持续到现在。当有些人是女人，有些人是男人时，人们会互相吸引，因此交合，这是一种世俗的行为，从以前的那段漫长的时期开始盛行。从那时起，人们开始寻找栖身之所来缓解他们的羞耻，这是一种不纯洁的精神状态。他们结成了夫妻，搭了个窝棚住了下来，就拿取了大量的自生米准备着，以便能吃上很多天。那时，曾经是自己生长的自生米，现在变成了有糠和麸皮的稻谷。这就是我们现在的稻谷。这种古老的米在它曾经住立之地已经看不见了。

第五章

一个新的世界秩序

当人们意识到发生了这些令人惊讶的事情时，他们聚在一起互相商量。他们哀叹如下：

“以前我们造过善行。无论我们想要什么，我们都如愿以偿。从前我们虽然不吃东西，但我们感到饱足和满足。我们可以在空中飞行。此外，我们有生活之地，并对其感到满意。我们身体散发的光明照亮了整个宇宙。然后我们学会了从大地的营养精华中获益。

greed when we ate that nutritive essence, and the rays of our bodies disappeared and darkness came. We wished for a shining light, and Suriyu, the Sun and Candra, the Moon provided us with their glowing brightness.

“Then we acted immorally. The nutritive essence of the earth disappeared. There were edible heaps like young mushrooms shooting up from the earth. We then ate that as our staple food. We then behaved more and more immorally and the earth folds that were like young mushrooms disappeared and there appeared the auspicious creepers called Bhadalata which we ale as food. We then repeated our immoral thoughts and deeds again and again and the Bhadalata creepers disappeared completely. Now there was the rice that does not have to be planted, that grows and produces grains by itself. It then became the food that we ate. From whatever place we took this Sanjatisali rice in the evening, in the morning we would still see that rice standing, in the same place, as before. From whatever place we took the rice in the morning, in the evening we could see it still standing high as before in the same place, and no sign of our sickle cuts could be found.

Now we are much more immoral than we were before and this kind of rice has become ordinary paddy. Now in the places where we have reaped it with our sickles, the rice goes, and only the stubble and dry straw remain to be seen, for the ears of the rice no longer grow back for us as they were want to do. From now on it is appropriate for us to divide up the land for one another so that we can all cultivate our own food”.

They then divided up the fields and the farms among themselves. But always some people were greedy and wicked. These people tried to seize the lands belonging to others. The others were angry at this and beat the greedy people and cursed them back and forth, several times. Then all met again and consulted with each other on this matter. This is what was said then:-

“Now we are desolate. We have no one to consult. We ought to appoint a person to be our lord and leader. Whenever any of our acts are in question in any way, let such man judge and determine and enforce what is wrong and what is right for us; let him divide up the lands for us, and we will give him more fields than we ourselves have”.

但是，当食用这些营养物质之时，我们充满了贪欲，而且身光消失了，黑暗来临了。我们希望有一盏明亮的灯，而太阳（Suriyu）和月亮（Candra），为我们提供了它们的光辉。

“然后我们行于非法。大地的营养精华消失了。有从地上冒出的像小蘑菇一样的地蕈可以食用。然后我们把它当作主食吃。我们的行为越来越不道德，像小蘑菇一样的地蕈消失了，出现了吉祥的足蔓，我们把它当作食物。然后我们一次又一次地重复我们不道德的思想和行为，足蔓完全消失了。现在有一种不用种植的水稻，它自己生长并产生谷物。然后它就成了我们吃的食物。无论我们晚上从什么地方拿取这自生米，到了早晨，我们仍然可以看到这些米和以前一样住立在同一个地方。早上无论从什么地方取米，到了晚上，我们都能看到它仍像以前一样高高住立在同一个地方，而且找不到我们镰刀割伤的痕迹。

现在我们比以前更不道德了，这种米变成了普通的稻谷。现今在我们用镰刀收割过的地方，稻谷都没有了，只剩下麦茬和干草，因为稻穗不再像它们被期望的那样为我们长出来了。从现在起，我们应该把土地分给他人，这样我们就可以自己耕种粮食了。”

然后他们划分田地和农地。但总有一些人贪婪邪恶。这些人企图夺取别人的土地。其他人对此很生气，打了贪婪的人，来回咒骂他们好几次。然后大家又见面，互相商量这个问题。这是随后他们所说的：

“现在我们是不幸的。我们没有人可以咨询。我们应该指定一个人做我们的主人和领袖。当我们的行为有任何问题时，让这个人来裁决、判断和执行我们的错与对，让他为我们分地，我们要给予他比我们自己所拥有的更多的田地”。

After the meeting in which this was said, they went to pay homage to a Lord Bodhisatva, and asked him to be their lord and leader. They then consecrated the Lord Bodhisatva and crowned him their King with three titles. One title is Maha Samamati Raja, the King by General Consent; another title is Khshattiya, the Chief Aristocrat; and the third is Raja, the Splendor. The reason he is titled Maha Samamati Raja is because he is elected by the will of the people to be their lord. The reason he is titled Khshattiya is because he is entrusted by the people to divide up the farms and the fields and the "rice and the water", for them. The reason why he is titled Raja is because he pleases the people and has their trust.

The Bodhisatva King must be male. The people raise up such a man to be their lord because they see him to be more handsome than other people. He has more wisdom than other people; he is kinder than other people; he is more honest, more straight forward and more concerned with doing merit than other people. When they see a man like this, they appoint him to be their king, their lord and their leader. The practice of calling such one Khshattiya has continued down the ages until this day.

Some people see the impermanence of this worldly existence; and they know that the more evil deeds one does the more miserable one feels. This type of person goes out (from the house) to keep the moral precepts earnestly and meditate in quiet huts and shelters. They gather alms for their livelihood. They cast off their greed and perform meritorious deeds. These people are called Brahmins, and there have been Brahmins ever since then, even to this day.

One group of people work their share of the divided lands; and they manage their affairs and engage in trade in a proper way. These people are the Vesya, or the traders and the agriculturists, a tradition which has continued down to this day. Some people, whatever they do, get by with their own abilities. They may make their living by killing animals, deer and fish, and be hunters. Such takers of opportunity are called Sudra, and they have continued until this day.

CHAPTER 6

MORAL CAUSALITY

People have to work much harder to make a living. Food cannot be obtained as easily as before. Those people who were bornin the first kalpa have a life-span of one Asankhaiya, a period of incalculable duration. Then

在谈论这些话题的会议结束后，他们去礼敬一位菩萨，并请求他成为他们的主人和领袖。然后，他们将菩萨奉为圣主，并以三种称谓将其加冕为他们的王。一种称谓是“大选君”（Maha Samamati Raja，Mahā sammato）；另一种称谓是“刹帝利”（Khshattiya，Khattiya）；第三种是“王”（Raja）。他之所以被称为大选君，是因为他是根据人民的意愿选出来做他们的主人的。他之所以被称为刹帝利，是因为他受人民委托，为他们分配农地和田地，以及“米和水”。他之所以被称为王，是因为他取悦了人民，得到了他们的信任。

菩萨王必定是男性。人们提拔这样的人做他们的主人，因为他们觉得他比其他人更英俊。他比别人更有智慧；他比别人善良；他比别人更诚实，更直率，更注重于行善。他们看见这样的人，就委任他作他们的王，他们的主，他们的领袖。称呼这样一个人为刹帝利的做法一直延续到了今天。

有些人看到了世间存在的无常；他们知道，一个人造恶越多，他就越感到痛苦。这类人会出家，认真持戒，在寂静的茅屋中禅修。他们以乞食为生。他们舍离贪欲，并造作善行。这些人就叫做婆罗门，从那时起直到今天就一直有婆罗门。

一批人在划分的土地上工作，他们管理自己的事务，以适当的方式从事贸易。这些人是吠舍（Vesya, Vessa），或商人和农场主，这一传统一直延续到今天。有些人，无论做什么，都靠自己的能力过活。他们可能以捕杀动物、鹿和鱼为生，也可能是猎人。这种捕捉时机之人被称为首陀罗（Sudra, Sudda），他们一直延续到今天。

第六章

道德因果律

为了谋生，人们不得不更加努力地工作。食物不能像以前那样容易得到了。那些生于劫初之人的寿命有一个无数[劫]。此后很长

for a long time after that, their life-span gradually decreases. Eventually, people will die when they are only ten years old. Why does the human life-span decrease steadily? It is because people in latter days perform deeds of greed, hatred and delusion even more often than had been done before. Their life-span becomes less and less for this reason.

People do a great amount of evil. Whenever the devyata in the heavens, or the devyata that are tree spirits are not respected by the people, the sun, the moon, the planets, the lunar mansions and the other stars do not move properly through the houses of the zodiac although they had done so before. The three main seasons and the six shorter half-seasons of the year change completely, and the seasons are not normal, although they had been before. The rain, the wind and the sunshine are also different from before. The trees and plants in the land which had been medicinal, are medicinal no longer. This is because the seasons and average the times have changed; the average life-span of the people decreases steadily because of this.

Whenever people refrain from evil, and are kind and friendly to one another, the devyata protect them and take care of them. The sun, the moon, the planets and the lunar mansions move normally through the houses of the zodiac. The wind, the rain and the sunshine are appropriate to the season, the year, the month, the day and the night. The trees and plants that had been medicinal become good again. And also the life-span of these people increases steadily.

Yet for all the people in this world, there is no stability or permanence in their lives. Their lives change back and forth as has been described above. Some things are good at first, and become bad; some are bad, and then become good. Nothing is permanent in anyway. Thus people in this world are subject to change. Those who have wisdom should keep such changes in mind. They should think about impermanence and this worldly existence; they should set their minds on doing more and more meritorious and righteous deeds in order to free themselves from this impermanent worldly existence, and through release to gain that treasure which is the Great City of the Nibbana which is stable, and does not quake, or perish, or die, or depart; for it is a city that is far, far superior to all the treasures of the Three Planes of Existence.

Here ends the brief account of Okasamahakalpasunnata, the destruction, renewal and devolution of the Maha Kalpa, a great age, which was the subject of **Book Ten**.

一段时间，他们的寿命逐渐缩短。最终，人们会在十岁时死去。为什么人的寿命会不断缩短？这是因为在过去的日子里，人们的贪欲、嗔恨和邪见的行为比以前更加频繁。因为这个原因，他们的寿命越来越短。

人们做了很多恶行。每当天界的天人，或者树神不被人们所尊重之时，太阳、月亮、行星、星宿和其他恒星就不能正常地穿过黄道十二宫，尽管它们以前曾这样做过。一年中的三个主要季节和六个较短的半季完全改变了，季节不正常，尽管它们以前是正常的。雨、风和阳光也和以前不同了。这片土地上曾经有药用价值的树木和植物，现在已经不具药用价值了。这是因为季节和平均时间发生了变化，人们的平均寿命因此而稳步下降。

每当人们远离恶行，彼此友善，天人就会守护他们，照顾他们。太阳、月亮、行星和星宿在黄道十二宫中正常运行。风、雨和阳光与季节、年、月、日和夜相匹配。曾经用于药物的树木和植物又变好了。而且这些人的寿命也在稳步增长。

然而，对这个世界上所有的人来说，他们的生命没有稳定和永恒。正如上文所述，他们的生命来回变化。有些事情起初是好的，后来变成了坏的；有些是坏的，然后变成了好的。无论如何，没有什么是永恒的。因此，这个世界上的人都会受到变化的影响。有智之人应该记住这些变化。他们应该思考无常和世间的存在；他们应该下定决心做越来越多的善行和正行，以便把自己从这个无常的世间存在中释放出来，并通过解脱来获得那座宝藏，那就是涅盘的伟大城市，它是稳固的，不会震动，不会毁灭，不会死亡或离开；因为这是一座远胜于三界存在的所有宝藏的城市。

这里结束了对构成了**第十品**主题的大劫的毁灭、形成和退堕（Okasamahakalpasunnata）的简要描述。

BOOK ELEVEN NIBBANA

CHAPTER 1

THE TREASURE OF NIBBANA

The treasure of Nibbana is such a great amount of pleasure, happiness and peace of mind that nothing can rival it. Even if thetreasures of Indra and the Brahmas were to be compared with that of Nibbana, it would be like comparing a firefly with the moon; or, if itis not like that, like comparing a drop of water at the end of a hairto the water in an ocean 84,000 yojana in depth; or, if it is not like that, like comparing a speck of dust with the Mount Sumeru. Itis impossible to calculate the full excellence of Nibbana. The treasure of Nibbana is immense happiness, and, in fact, nothing can be compared to it. In Nibbana, illness, disease, old age, death, perisk ability and separations are unknown. This treasure is far superior to that of the human world or that of the world of the Devas, or that of the world of the Brahmas.

There are two degrees of Nibbana that are gained by those who have completely cut off the thousand and one hundred[60] defilements. These two kinds of Nibbana are Upadisesanibbanadhatu, or extinction with some materiality of life remaining, and Anupadisesanibbanadhatu, or absolute extinction. The fruit of the state of perfection in Arahat-ship is the equivalent of earning the treasure that is Upadisesanibbanadhatu. When the five aggregates of existence are completely cast off Anupadisesanibbanadhatu is gained. Our Lord Buddha will attain three degrees of Nibbana: Kilesanibbana, or extinction of the kilesa, the defilements, Skandhanibbana, or the extinction of the khandha, the sensorial aggregates of existence, and Dhatunibbana,or the extinction of the remaining physical components.

When our Lord Buddha attained omniscience under the precious Maha Bodhi tree it was, according to Thai reckoning, the full-moon day of the sixth (lunar) month in the year of the Monkey, a Wednesday night at a time when the dawn of Thursday was approaching. The Laotians say that

[60] should be “one thousand and five hundred”.

第十一品
涅盘

第一章

涅盘的宝藏

涅盘的宝藏是如此之多的快乐、幸福和内心的宁静，没有什么能比得上它。即使将因陀罗和梵天人的宝藏与涅盘相比，也只是像把萤火虫与月亮作比较；或者，如果不是这样的话，就像把发尖的一滴水与深度为 84000 由旬的海水相比较；或者，如果不是这样，就像把一粒灰尘与须弥山相比较。要说出涅盘的全部优点是不可能的。涅盘的宝藏是最上的幸福，事实上，没有什么比得上它。在涅盘之中，疾病、恶疾、衰老、死亡、毁灭和离散都是未知的。这个宝藏远比人界、天界或梵天界的宝藏优越得多。

有两种程度的涅盘，是那些完全断除了一千一百[61]种烦恼的人证得的。这两种涅磐分别是有余依涅槃（Upadisesanibbanadhatu）和无余依涅槃（Anupadisesanibbanadhatu）。处于阿拉汉果的完美状态之果，就相当于获得了“有余依涅槃”的宝藏。当五蕴被完全舍弃时，“无余依涅槃”便被获得了。我们的佛陀将获得三种程度的涅槃，即“烦恼般涅槃”（Kilesanibbana），或烦恼的灭尽；“蕴般涅槃”（Kandhanibbana），或五蕴的灭尽；“舍利般涅槃”，或遗骨的灭尽。

当我们的佛陀在宝贵的大菩提树下获得正觉时，根据泰国的推算，这是猴年的（农历）六月的月圆日，一个星期三的夜晚，星期

[61] 应当是一千五百种。

it was the Second Turtle day when the Moon was in the Anuradha lunar mansion. On that day, when the Lord Buddha was enlightened, the Moon was in the house of Vriscika (Scorpio) in the zodiac, and in the Vaisakha lunar mansion. On that Wednesday night， Angara (Mars)， Budha (Mercury), Ketu (the descending node) and the Sun were all together in the same house, Vrishabha (Taurus), in the zodiac, while Sukra (Venus) was in the house of Methuna (Gemini) in the zodiac and Saura (Saturn) was in the house of Karakata (Cancer) in the zodiac, and Vrihaspati (Jupiter) moved out first.

When the Lord Buddha entered Nibbana, it was, according to Thai reckoning, the full-moon day in the sixth month in the year of the Small Snake, on a Tuesday. The Laotians[62] say it was the Second Shell day, and that dawn was near. The Moon was in Vaisakha lunar mansion; Angara (Mars), Ketu and the Sun were in the house of Vrishabha (Taurus) in the zodiac; Vrihaspati (Jupiter) and the Moon were in the house of Vriscika (Scorpio) in the zodiac; Budha (Mercury) and Sukra (Venus) were in the house of Methuna (Gemini) in the zodiac; Saura (Saturn) was in thehouse of Mankara (Capricorn) in the zodiac and left it before the Sun. At the time when this occured, our Lord Buddha gained the Skandhanibbana, the extinction of the sensorial aggregates of existence.

When all the remaining physical components come together once more under the Maha Bodhi tree for the resurrection of the Lord Buddha once again， this body of the Lord Buddha will preach the Dharma to all the deva and mankind, and having done so， the Lord Buddha will enter Nibbana. According to Thai reckoning, this will be in the year of the Rat, on the full-moon day in the sixth month. The Moon will be in the Vaisakha lunar mansion. The Laotians call this Rawai San. The Sun, Vrihaspati (Jupiter) and Ketu will be in the house of Vrishabha (Taurus) in the; zodiac; Sukra (Venus) will be in the house of Methuna (Gemini) in the zodiac; Budha (Mercury) will be in the house of Karakata (Cancer) in the zodiac; Saura (Saturn) will be in the house of Sinha (leo) in the zodiac; Angara (Mars) will be in the house of Mina (Pisces) in the zodiac; and the Moon will be in the house of Vriscika (Scorpio) in the zodiac. At that time, the

[62] It is believed that this word is not original of the text.

四的黎明即将来临。老挝人说，这是第二个乌龟日，月亮位于房宿。那天，当佛陀证悟时，月亮位于黄道带的天蝎座，以及氐宿。在那个星期三的晚上，火星、水星、降交点和太阳都在同一宫里，金牛座在黄道带，而金星在黄道带的双子座，而土星在黄道带的巨蟹座，木星则先移走了。

当佛陀进入涅盘时，根据泰国人的推算，这是小蛇年六月的月圆日，星期二。老挝人说这是第二个壳日（Shell day），黎明就要到了。月亮位于氐宿；火星、降交点和太阳在黄道带的金牛座；木星和月亮位于天蝎座；水星和金星位于黄道带的双子座；土星位于黄道带的摩羯座，并在太阳之前离开了它。当这些[星象]到来之时，我们的佛陀得到了蕴般涅槃，即五蕴的灭尽。

当所有剩下的遗骨再次聚集于大菩提树下之后[会显化为佛陀] [63]，此佛陀之身将向所有的天人和人类宣讲佛法，如此做后，佛陀[的遗骨]就会灭尽。根据泰国人的推算，此年将是鼠年，即六月的月圆日。月亮将位于氐宿。老挝人称之为拉外山（Rawai San）。太阳、木星和降交点将位于黄道带中的金牛座；金星将位于黄道带中的双子座；水星将位于黄道带的巨蟹座；土星将位于黄道带的狮子座；火星将位于黄道带的双鱼座；月亮将位于黄道带的天蝎座。当时，佛陀将获得舍

[63] 英译者在这里用了“复活”一词，这是不准确的，一位已蕴般涅槃的佛陀不会再复活。根据义注的解释，这是因佛陀在涅槃前对其舍利所作的决意而产生的不可思议的效果，故而这里用“显化为佛陀”来解释。

Lord Buddha will gain the Dhutunibbana, the extinction of the remaining physicalelements.

Nibbana also has three descriptive names. One is sunnata-nibbana, the extinction of defilements, animittanibbana, the extinction of the signs, and appanihitanibbana, the extinction of desire.

CHAPTER 2

THE EIGHT STAGES To NIBBANA

There are eight stages leading to Nibbana. These are sotapattimarga, the path of those entering upon the stream and sotapattiphala, the fruit of having entered upon the stream; sakidagamimarga, the path of those who will not be reborn on earth more than one more time, and sakidagamiphala, the fruit of not being reborn on earth more than one more time; anagamimarga, the path of the non-returners, those who will not be reborn again and anagamiphala, the fruit of not being reborn again; and arahattamarga, the path of final and absolute emancipation and arahattaphala, the fruit of the final and absolute emencipation.

Who are those worthy to travel these eight stages? Anyone who has eliminated one group of 300 defilements, for one thing, will gain the path of those entering upon the stream, and the fruit of having entered upon the stream. These defilements include the18 relating to forms, the 53 relating to formlessness and the four elating to akara (causation?) which come to 75. Among these, each has two varieties: one variety is Ajjhattikakilesa, the inner vices, and the other is Bahirabhakilesa, the outer vices. This brings the number up to 150. But each of these comes in two kinds: one is Sakkayaditthi-kilesa, speculation on one's own individuality, and the other is Vicikicchakilesa, perplexity, which brings up the total to 300 kinds of defilements. Anyone who gains the path of those entering upon the stream and the fruit of having entered upon the stream, has eliminated these 300 kinds of defilements.

Those who weaken 450 defilements, in addition to the elimination of the above 300 defilements, will gain the path of those who will not be reborn on earth more than once again and the fruit of not being reborn on earth more than one more time. What are these additional defilements? There are three sets of 150 each. One set is Ragakilesa and relates to the passions, one is Dosakilesa the defilements relating to hatred, and the third

利般涅槃。

涅盘还有三个描述性的名称。即空涅槃（sunnata-nibbana）、无相涅槃（animittanibbana）和无愿涅槃（appanihitanibbana）。

第二章

涅盘的八个阶段

有八个阶段通向涅盘。即入流道（sotapattimarga）及入流果（sotapattiphala）；一来道（sakidagamimarga），及一来果（sakidagamiphola）；不来道（anagamimarga）及不来果（anagamiphala）；阿拉汉道（arahattamarga）及阿拉汉果（arahattaphala）。

谁才是值得游历这八个阶段之人？即任何消除了一组 300 种烦恼者，将证得入流道，以及入流果。这些烦恼中，18 种与色法有关，53 种与非色法有关，4 种与因果关系？（akara）有关，一共有 75 种。其中，每一种都有两类：一类是内在的烦恼（Ajjhattikakilesa），另一类是外在的烦恼（Bahirabhakilesa）。这个数字等于 150。但每一类都有两种：一种是身见烦恼（Sakkayaditthi-kilesa），另一种是疑烦恼（Vicikicchakilesa），共有 300 种烦恼。任何一个证得入流道和入流果之人，都已经消除了这 300 种烦恼。

那些削弱了 450 种烦恼之人，除了消除以上 300 种烦恼外，还将证得一来道和一来果。这些额外的烦恼是什么？一共有三组，每组 150 种。一组是欲贪烦恼（Ragakilesa），一组是嗔恚烦恼（Dosakilesa），

is Mohakilesa, the defilements relating to delusion. These make the total of 450 defilements that are weakened by those who will not be rebornon earth more than one more time.

Those who cut off these defilements altogether along with the previous 300 will reach the next two stages. It is said of these two stages anagamimarga and anagamiphala, that for their attainment, the defilements of sensual desire and malice are to be eliminated in place of the defilements of hatred and delusion. This makes the 750 kinds of defilements that are eliminated by those who gain the path of the non-returner, one who will not be reborn, and the fruit of being a non-returner.

Those who eliminate a further 750 kinds of defilements, in addition to the previous 750, and therefore eliminate a total of1,500 defilements, gain the stage and the fruit of final and absolute emancipation. Which are these last defilements? There are five sets of 150 defilements each. One set is Ruparagakilesa, the defilements of passion for the physical elements, the forms; one is Aruparagakilesa, the defilements of passion for the formless; one is Manakilesa, the defilements of pride; one is Uddhaccakilesa, the defilements relating to flightiness, and the fifth set is Aviccakilesa, the defilements relating to ignorance. This makes the total of 750 which, with the defilements that were previously eliminated, come to 1,500. Those who eliminate these 1,500 defilements from within themselves will attain Nibbana.

CHAPTER 3

THE METHODS OF GAINING NIBBANA

Some people say that it is difficult to reach Nibbana merely because of the number of defilements that must be weakened and eliminated, as enumerated above. However, those who practice the supra-mundane meditations, which are the basis for gaining Nibbana must ponder intently on the wheel of wordly existence here in; and think about Nibbana only in the last stage. They must ponder the past, the future, and the present, that is, the times past, the times ahead, and the present time. Then they must meditate deligently using the ten meditation devices by means of which mystic meditation may be attained. Having gained the five kinds of jhana meditation, the eight attainments, and the six kinds of the supernormal

第三组是痴烦恼（Mohakilesa）。这些构成了 450 种被一来者所削弱的烦恼。

那些与前 300 种[烦恼]一起，也断除这些烦恼之人将进入下两个阶段。据说这两个阶段，对于他们证得的不来道和不来果，欲贪和嗔恚的烦恼将被消除，而不是仇恨和邪见的烦恼。这就使 750 种烦恼被那些证得不来道和不来果者所消除。

那些在前面的 750 种之外，再消除 750 种污染之人，就证得了最终和完全解脱的道和果。最后的烦恼是什么？一共有五组，每组 150 种。一组是色贪烦恼（Ruparagakilesa）；一组是无色贪烦恼（Aruparagakilesa）；一组是慢烦恼（Manakilesa）；一组是掉举烦恼（Uddhaccakilesa），第五组是无明烦恼（Aviccakilesa）。这样总共有 750 种，再加上先前被消除的[750 种]污染，共有 1500 种。那些从自身内部消除这 1500 种烦恼者将证得涅盘。

第三章

证得涅盘的方法

有人说，要证得涅盘是很困难的，因为上面列举了许多必须被削弱和消除的污染。然而，那些修习作为证悟涅槃之基的出世间的禅定之人，必须在这里专注地思维世间的有轮，而只在最后阶段思维涅盘。他们必须思维过去、未来和现在，即过去时、未来时和现在时。然后，他们必须用十种禅修方法，通过这些方法可以证得神秘的禅定。证得五种禅那，八种成就，六种胜智，即使所有的烦恼

knowledge, even if all the defilements are eliminated, if Dharma is not attained, Nibbana cannot be achieved. Only a person who is fully capable of knowing and seeing Nibbana, can attain Nibbana.

What are these kinds of Jhana meditation and their attainments? They are the five stages of Jhana meditation that lead to the supramundane sphere. When the fifth Jhana meditation is attained, one is able to dive under the earth and fly over it one can go anywhere.

What are the eight attainments? They are those of Pathamajhana the attainment of the first stage of meditation, of Dutiyajhana, the attainment of the second stage of meditation, of Tatiyajhana, the attainment of the third stage of meditation,of Catutathajhana, the attainment of the fourth stage of meditation; and of Akasanancayatana, the attainment of the sphere of infinite space, of Vinnanancayatana, the attainment of the sphere of infinite consciousness, of Akincannayatana, the attainment of the sphere of nothingness; and of Nevasannanasannayatana, the attainment of the sphere of neither perception nor nonperception. These then are the eight attainments. One who has these eight attainments can see the heavens and earth; one can also see the happiness in the heavens and on earth. One can see the heaven of Indra and all the Brahma domains as if they were in the palm of one's hand, as if they were the marble-sized Emblica fruit in the cup of one's hand.

What are the six kinds of the supernormal knowledge that are gained? One is Iddhivijja, the science of supernatural powers; another Divacakshunana, clairvoyance, or the knowledge of the superhuman eye; another is Divvasotanana, or clairaudience, the knowledge of the superhuman ear; another is Ceitopariyanana the knowledge of others' thoughts; another is Pubbenivasanussatinana, the knowledge of one's previous births; and the sixth is Asavakkhayanana, the mental science that detoxifies the mind, or the supernormal knowledge of the extinction of the mental intoxicants.

When one masters Iddhivijja, the science of supernatural powers, oner is able to perform all kinds of miracles: if one wishes to lift up the earth and put it in the center of the palm of one's hand, this can be done; if one wishes to move Mount Sumeru to another place, this can be done. Everything can be done without the least difficulty with mastery of this science of supernatural powers.

都被消除了，如果未证得法，涅盘也不可能被达到[64]。只有完全有能力亲知实见涅盘之人，才能证得涅盘。

他们所证得的禅那有几种？它们是导向出世间的禅那的五个阶段。当第五种禅那被证得时，你就可以潜入地下，并飞越它，你可以去任何地方。

八种成就是什么？它们是初禅（Pathamajhana），第二禅（Dutiyajhana），第三禅（Tatiyajhana）；第四禅（Catutathajhana）；以及空无边处（Akasanancayatana），识无边处（Vinnanancayatana），无所有处（Akincannayatana）以及非想非非想处（Nevasannanasannayatana）。这就是八种成就。有这八种成就的人，可以看到天界和大地，也可以看到天界和大地中的幸福。一个人可以看到因陀罗的天界和所有的梵天地，就好像它们在其掌中，就好像它们是其手握之杯里的弹子大小的庵摩罗果（余甘子果）。

证得的六种胜智（神通）是什么？即神变智（Iddhivijja）、天眼智（Divacakshunana）、天耳智（Divvasotanana）、他心智（Ceitopariyanana）、宿住随念智（Pubbenivasanussatinana）；第六种则是漏尽智（Asavakkhayanana）。

当一个人掌握了神通时，他就能够创造出各种各样的奇迹：如果他想把大地举起来放在手掌心的中心，这是可以做到的；如果他想把须弥山移到另一个地方，这是可以做到的。掌握了这种神通，一切都可以毫不费力地完成。

[64] 这段的解释与圣典不符。根据巴利圣典，一个断除了所有烦恼之人必定已经证悟了涅槃。也就是说，在证悟涅槃的同时，烦恼被断除或削弱了，而不是分两个阶段。

When one achieves Divvacakshunana, the knowledge of the superhuman eye, one can look in any direction and nothing blocks the view: one can see up to the Brahma world; one can look down and see all the hells. Or even further: all the way down to the water or the wind under it, or even under the wind. One can see what has already happened, or what is going to happen, because of mastery of the science of the superhuman eye. When one achieves clairaudience of Divyasotanana, one has a superhuman ear that truly hears, and one can hear the conversation not only of the devyata, Indra, and all the Brahmas in the heavens, but also of the beings who live in hell, and of the fish, the beasts and the birds, or indeed of any kind of animal. When they converse, one can truly hear them. It is as if these sounds were near; they pass over the mountains for there is nothing that can block them when one has achieved the knowledge of the superhuman ear.

When Cetopariyanana, the knowledge of knowing the thoughts of other people, is achieved, one then possesses a super human mind that reads the minds of others, and nothing can obstruct it. One knows the minds of the devyata, Indra and the Brahmas, of elephants, horses, oxen and buffaloes, of the fish, the beasts and the birds, of termites and ants, indeed of any other beings in these Three Planes of Existence. Whenever any of these beings thinks of anything, the practitioner can apply his science of knowing others' thoughts and make contact and connect with those beings. He is then able to know whether their thoughts are true or not true; nothing can hide those thoughts from him. When one achieves Pubbenivasanu-ssatinana, the knowledge of one's previous births, one can recollect both the more recent lives and the ones much earlier, or even remember back for many hundreds of kalpas. One can truly learn of the places of birth and departure as if they were as clear as an Emblica fruit in the palm of one's hand.

When one achieves the knowledge of the extinction of the intoxicants, Asavakkhaya, one has a mind that will wander back and forth in the transmigration no longer, for now it is completely cut off from the Three Planes of Existence and is joined to Nibbana alone. This is the supernormal knowledge that destroys the twenty-five materialities, the five kinds of sensation, the twenty kinds of perception, the four kinds of mental coefficients of volition, and the twelve kinds of consciousness. These five groupings are what are called the five aggregates. The supernormal knowledge of the extinction of the intoxicants destroys all the different impurities and leads to the Noble City of Nibbana Supreme.

当一个人证得了天眼智，他可以看向任何方向，无物可以阻挡视线：他可以看到梵天界；他可以俯视所有的地狱。甚至更远：一直下视到水[轮]或风[轮]，甚至到风[轮]以下。由于掌握了天眼智，人们可以看到已经发生的或即将发生之事。当一个人证得了天耳智，他就拥有了一个能真正聆听的超人之耳，不仅可以听到天界的天人、因陀罗和所有梵天人的对话，还可以听到生活在地狱中的众生，以及鱼、兽、鸟，甚至任何一种畜生的对话。当它们交谈时，人们可以真正听到它们。就好像这些声音就在附近；它们越过群山，因为当一个人证得天耳智时，没有什么能阻挡它们。

当证得了他心智时，一个人便拥有了一个能读懂他人之心的超人心灵，而任何东西都无法阻挡它。他知道天人、因陀罗和梵天人、大象、马、牛和水牛、鱼、野兽和鸟、白蚁和蚂蚁的心，甚至了解这三个界内的任何其他有情的心。当这些有情中的任何一个想到任何事情时，修行者都可以运用他的他心智，与这些人进行接触和联系。他就可以知道他们的想法是真是假，没有什么能瞒着他。当一个人证得宿住随念智时，他可以回忆起最近的生活和更早的生活，甚至可以回忆起几百劫。一个人可以真正地了解出生地和离开（死亡）地，就好像它们如掌中的一颗庵摩罗果一样清晰。

当一个人证得了漏尽智时，他将不再有在轮回中漂泊之心，因为现在它已完全断除了三界之有，并将独自进入涅槃。这是一种摧毁了二十五种色、五种受、二十种想、四种行和十二种识的胜智。这五组就是所谓的五蕴。漏尽智摧毁了所有不同的杂染，导向了至上涅槃的圣城。

CHAPTER 4

JHANA MEDITATION PRACTICE

One has to apply great exertion in meditation in order to achieve any of the supernormal knowledges. This is very difficult to explain clearly which is why the description will be kept brief.

At the start of the first jhana meditation, the practitioner take as the object of his consciousness a sign called Parikarmanimit, the preliminary sign, and this is called the preliminary meditation. The practitioner meditates on the sign for the first jhana until he forgets the actual sign. The sign is then established in his consciousness. It has been acquired. The practitioner continues to meditate with the preliminary concentration, but now on the acquired sign. The object of consciousness that next arises from this meditation is called Uggahanimit, a concept that has passed beyond its physical base, that is, an ideal form of the acquired sign. It dwells in the mind, and remains there, calm and peaceful. This is the counterpart image. With the arising of the counterpart image, called Patibhaganimit, the practitioner advances to the access meditation, which will be discussed in more detail shortly. This sensuous- sphere concentration destroys the five hindrances, which are the beginning practitioner's enemies. Once this destruction has occurred, Upacarabhavana or access meditation arises.

The first jhana, knowledge in the sphere of forms, belongs to the practitioner who has firmly developed the counterpart image in access meditation. It is thus that the first knowledge, on the sphere of forms, is achieved. The practitioner dwells in this first jhana until he arrives at the bali powers called Avajjana, the directing of the mind towards, Samapajjana, the entering upon, Adhitthana, determination of, Vutthana the emergence from, and Paccavekkhana, the reflection upon the first jhana. Beginning with applied thought which is the method of the first jhana the practitioner then proceeds step by step to dispense with this break down into parts, and tries to bring about their very subtle equivalents, which is the beginning of sustained thought. In achieving this he reaches the next jhana, the second, and can likewise advance to higher stages (beginning next with joy, then rapture, and finally equanimity).

第四章

禅 修

为了获得任何胜智，你必须在禅定中付出巨大的努力。这很难解释清楚，这就是为什么描述将保持简短。

在初禅开始时，修行者将一个名为预作相（parikraminimit）的标志作为他心的目标，这被称为预作修习。修行者为[证得]初禅而专注于这个标志，直到他忘记了真正的标志。这个标志随后在他的心中确立。它已经被得到了。修行者继续以预作修习禅修，但现在将专注于已获得的标志。下一个从禅修中生起的心的目标被称为取相（Uggahanimit），这个概念已经超越了它的物质基础，也就是说，这是一种获得标志的理想形态。它停留在心中，并维持在那里，平静而宁静。这是相应的形像。随着名为似相（Patibhaganimit）的相应形像的出现，修行者进入禅定之路，稍后将更详细地讨论。这种意识界集中摧毁了作为初学者敌人的五种障碍。一旦这种破坏发生了，就会生起近行定（Upacarabhavana）。

初禅，色界之智，属于在禅定中稳固培育了似相的修行者。就这样，在色界里，第一种智就被证得了。修行者安住于这初禅之中，直到他达到了转向（Avajjana）、入定（Samapajjana）、决意（Adhitthana），出定（Vutthana）和省察（Paccavekkhana）。以作为初禅方法的寻思维开始，然后修行者一步步地行进以将此分解成几部分舍弃，并尝试实现它们非常微妙的平等（舍），这是伺思维的开始。在实现这一点的过程中，他达到了下一个禅那，第二禅，并且同样可以达到更高的阶段（下一个以喜开始，然后是乐，最后是舍）。

As for the counterpart image, it can arise originally from any of 22 meditation objects, beginning with the earth device. In addition to these 22 there is a further group of 18 subjects, which includes the 4“boundless" consciousnesses. And there are 7 kinds of concepts that can occur.

What is this further group of 18 comprised of? It is comprised of: mindfulness of the Buddha, mindfulness of Sila, the moral precepts, mindfulness of generosity， mindfulness of the Devas, mindfulness of appeasement and mindfulness of death; lovingkindness, compassion, sympathy and equanimity; the perception of food as being essentially disgusting; the set of 4 elements that make up the body; and the 4 formless meditations with “boundless” consciousness.

What does the basic group (of 22 objects) comprise? There are the 10 meditation devices, called kasina, 10 offensive objects, and mindfulness of the body and mindfulness of breathing, altogether22. And what are the 7 kinds of Panna, concepts that can occur?6 are concepts that are made known, Pannapiyattapannatti, and one more is a concept that makes known, Pannapanatopannati. The 6kinds of concepts that are made known are:- a real concept, an unreal concept, an unreal concept based on a real concept, a real concept based on an unreal concept, a real concept based on a real concept, and finally, an unreal concept based on another unreal concept. Thus, altogether there are 7 kinds of concepts.

The meditation-practitioner who wishes to acquire the formless absorption jhanas may take to begin with any one of 9 kasina objects, that is, any one of the 10 kasinas except akasa, or space. He must first meditate on the object to acquire it. He then removes the physical object and takes the space left as his next object. He then begins the formless meditation proper and attains the first formless absorption, the first jhana.

The practitioner who has achieved the first jhana then takes the knowledge that occurred in the first formless absorption to be his object. He then practices the preliminaries, reciting them over and over again. Then there will arise in the practitioner the second formless absorption. The practitioner who has achieved the second jhana then takes the nothingness of the second formless absorption to be his object, and practices it by reciting over and over again, in Pali, “There is nothing. There is nothing”. At this point there arises in the practitioner the third formless absorption. The practitioner who has achieved the third level then practices

至于似相，它可以从以地遍开始的 22 个禅修目标（业处）中的任何一个产生。除了这 22 个，还有另外一组 18 个主题，其中包括四无量心。并且有 7 种概念能够出现。

构成这另一组 18 个主题的又是什么？它包括：佛随念、[法随念、僧随念、]戒随念、施随念、天随念、寂止随念和死随念；慈、悲、喜和舍；食厌恶想；四界分别观；四无色定。

这（22 个对象的）基本组包括什么？有名为遍（kasina）的 10 种遍禅，10 种不净，身至念和入出息念，总共 22 个。那 7 种概念（Panna, paññatti）是什么？6 种是所知概念（pannapiyattapannati），还有一种是令知概念（Pannapanatopannati）。6 种概念是：真实的概念，不真实的概念，基于真实概念的不真实概念，基于不真实概念的真实概念，基于真实概念的真实概念，最后是基于另一个不真实概念的不真实概念。因此，共有 7 种概念。

想要证得无色界安止定的禅修者，可以从 9 种遍处目标中的任何一种开始，也就是说，除了虚空（akasa）之外的 10 遍中的任何一种。他必须先专注这个目标才能获得它。然后，他移除了物理对象，并将剩下的空间作为下一个对象。然后他开始真正的无色界禅定，达到第一无色安止，第一定（空无边处）。

已经达到第一禅的修行者，随后将产生于第一无色安止之智（禅心）作为他的目标。然后他修习预作，反复地背诵它。第二无色安止将在修行者中生起。修行者已经证得了第二禅，然后把第二无色安止的虚无作为他的目标，并且通过用巴利语一遍又一遍的背诵 ："什么都没有。什么都没有。" 的方式，来修习它。于该处，第三无色安止在修行者中生起了。达到第三层次的修行者随后通过用巴利语反复背诵

the next preliminaries by reciting over and over, in Pali, "The third formless absorption is peaceful and excellent. Then there arises in the practitioner the fourth jhana.

As for the fifth formless absorption, it is practised with powerful supernormal knowledge. The practitioner begins with the fifth jhana, which is the basis for attaining all of the super normal knowledges. He takes the particular knowledge he desires to acquire and recites the appropriate preliminaries. Through the use of a suitable object, for example an appropriate shape, he achieves the knowledge.

CHAPTER 5

INSIGHT MEDITATION

The knowledge that things are composite considers and finds in the five aggregates the marks of impermanence, suffering and absence of self. The knowledge that things are arising and falling away finds this in the five aggregates. The knowledge that things are breaking up finds this in the five aggregates. The knowledge of danger finds danger in the five aggregates. The knowledge of the disadvantages finds evil of the five aggregates. The knowledge of weariness brings about hatred and irritation. The knowledge of the desire to be delivered leads to a wish to quit the five aggregates. The knowledge of the 3 marks, of the impermanence, the suffering, and the absence of self in all things, considers the way to overcome transmigration. The knowledge of equanimity in relation to things leads to indifference and a sense of detachment from birth and death, and from things. The knowledge that follows the Path sees clearly the truth of what is to come and what has passed. These 10 outcomes of knowledge are called Dasavipassana, the 10 insights.

The void liberation is directed towards the elimination of the defilements. Signless liberation is free of the defilements. In the desireless liberation, the defilements do not exist. These are the 3 kinds of liberation.

The void meditation is on the conditions of life, which are found to be void of self. The signless meditation sees material things as being empty, whether with respect to ourselves, to others, or to happiness. It sees things as being devoid of any form of ego. The desireless meditation has no

“第三无色安止寂静而殊胜”的方式来修习下一阶段的预作。然后第四安止在修行者中生起了。

至于第五无色安止，是以大威力的胜智（神通）来修习的。修行者从作为所有胜智基础的第五禅开始。他学习他渴望获得的特定智，并背诵适当的预作。通过使用一个合适的目标，例如一个合适的形状，他获得了该智。[65]

第五章

观禅（维巴沙那）

认识到事物是混合的，在五蕴中思维并发现无常相，苦相和无我相（思维智）。在五蕴中发现事物的生灭之智（生灭随观智）。在五蕴中发现关于事物正在坏灭之智（坏灭随观智）。在五蕴中见到危险的怖畏智（怖畏现起智）。发现五蕴之恶的过患智（过患随观智）。带来厌恶和不满的厌离智（厌离随观智）。导致了舍弃五蕴之愿的想解脱之智（欲解脱智）。对无常、苦和一切无我这三相之智，思维超越轮回的方法（审察随观智）。与导致平静和对生死及诸法的超然感有关的平等智（行舍智）。沿着此路彻见将发生和已发生的真相之智。这十种智慧成果被称为十种观智（Dasavipassana）。

空解脱是为了消除这些烦恼。无相解脱是从烦恼中释放。在无愿解脱中，烦恼并不存在。这是三种解脱。

空定基于被认为是无我的生命状态。无相定视色法为空，无论是对我们自己，对他人，还是对幸福。它认为事物没有任何形式的

[65] 根据清净之道，作为神通基础的是经教法中的色界第四禅的禅心，或者论教法中的色界第五禅，并非无色禅。禅修者通过十四种御心法，反复训练自己的心，使心调柔、适业，随后进入色界第四禅，并从作为神通基础的第四禅快速出定后立即决意，相应的神通即生起。

craving whatsoever. These 3 meditations are called Vimokkhamukha, the gateways to liberation.

The precepts of moral control for monks, the precepts for control of the senses, the precepts of pure conduct in earning a living, and the precepts involving the 4 necessities in a monk's daily life, are the 4 sets of precepts called Silavisuddhi, the purity of morals. Access meditation and the absorption meditations are 2 classes of meditation called Cittavisuddhi, the purity of mind. The determination of the immaterial and material factors (nama-rupa) occurs with 4 kinds of determinations; lakshana, or ordinary features, rasa, of essential features, paccupatthana, of phenomena, and padatthana, of proximate causes. These are called Ditthivisuddhi the purity of views. The determination of the necessary conditions of immaterial and material factors is called Kankhavitaranavisuddhi, the purity of overcoming doubt.

After the practitioner understands all the things that proceed in the Three Planes of Existence including their conditions, he considers and finds in them the 3 marks with the knowledge that things are composite; he considers the arising and falling away of things with that knowledge, and he understands the characteristics of the Path and knows those enemies he calls Vipassanupakilessa, the defilers of insight, which include emitting rays. This is called Maggamaggananadasnavisuddhi, the purity of vision possessed by the knowledge of what is the Path and what is not the Path.

The practitioner who frees himself from the 5 enemies called the hindrances applies himself to the 3 marks of things through insight meditation, beginning with the knowledge of arising and falling away, continuing with the knowledge of dissolution, the knowledge of dangers, the knowledge of disadvantages, the knowledge of weariness, the knowledge of the desire to be delivered, the knowledge of reconsideration of things, the knowledge of equanimity in relation to things, and ending with the knowledge that follows the Path. This is called Patipadananadasnavisudhi, the purity of vision possessed with the knowledge of what is instrumental.

The meditation practitioner, through such advancement, duts off the subliminal bhavanga consciousness and attains the maturity of Vipassana insight; and the supra-mundane absorption consciousness then arises in him. At that time there are a small number of occurrences of insight consciousness that will obstruct an object of consciousness. For example,

自我。无愿定没有任何愿求。这三种定被称为解脱门（Vimokkhamukha）。

比库的巴帝摩卡防护戒、根防护戒、活命清净戒，以及资具依止戒（涉及比库日常生活中的四种必需品的戒律），称为四种清净戒（Silavisuddhi）。近行定和安止定是名为“心清净”（Cittavisuddhi）的两种定。对于名法和色法，有4种确定方法：特相（lakshana）、味或作用（rasa）、现起（paccupatthana）和近因（padathana）。这些被称为见清净（Ditthivisuddhi）。确定名法和色法[生起]的必要条件被称为（Kankhavitaranavisuddhi）度疑清净。

当修行者理解了所有于三界中运行的事物及其条件之后，他用事物是混合之智来思维和发现它们中的三相；他用此智来思维事物的生灭，他了解这条[正确]道路的特征，也知道那些他称之为“观之杂染”（Vipassanupkilessa）的敌对法，这些敌对法包括生起光明。这就是所谓的道非道智见清净（Maggamaggananadasnavisuddhi）。

从五种名为障碍法的敌人中解脱出来的修行者，通过观禅将自己应用于事物的三相中，以生灭随观智开始，以坏灭随观智、怖畏现起智、过患随观智、厌离随观智、欲解脱智、审察随观智、行舍智继续，并以道智结束。这就是所谓的行道智见清净（Patipadananadasnavisudhi）。

禅修者，通过这样的进步，摆脱了有分心，达到了观智的成熟；出世间的安止心随之在他身上产生。在那时，有少量观禅心的出现会阻碍一种心的所缘。例如，无常相可能以预作（近行阶段）的力量生

the mark of impermanence may arise by the power of the preliminaries, the access stage, or the stage of following the Path. This overcome, the last of the 10insights later arises. Then a change of family line arises for one moment, and Nibbana must then be taken as the meditation object so that the line of an ordinary person is cut off and the lineage of a noble person arises. This is Gotrabhucita, the lineage consciousness arising.

The Supra-Mundane Path involves knowing the truth about suffering and the cessation of suffering by realizing its true origins; it enables the practitioner to see clearly the truth about cessation. Then his progress on the Noble Path enables him clearly see Nibbana. Then, enabled by meditation or his progress on the Path, he moves on to the fruit of the Path. Once he attains Margasacca, the Truth of the Path, 2 or 3 occurences of the consciousness of the fruit arise in him, but then they subside, and the practitioner sinks back into the subliminal bhavanga consciousness. The wise practitioner then reflects back on the Path, on the fruit of the Path, and on Nibbana, as well as on those defilements that have been overcome by means of the meditation, and on any others that may still remain; and thus Paccavekkhananana, the knowledge of reflection, arises. This Supra-Mundane Path is called Nanadasnavisuddhi, the purity of vision insight.

The insight that discerns the absence of self of ego and leads the practioner into the Supra-Mundane, gives rise to the Path that is called the Sunnatavimokkha, the void liberation path. The insight that discerns impermanence gives rise to the Path that is called Animittavimokkha, the signless liberation path. The insight that discerns suffering givers rise to the Path called Appanihitavimokkha, the desireless liberation path. Thus the Path has 3 names according to the means taken to reach Vipassana insight.

As for the fruit of the Path, it too has 3 names, depending upon the means taken to reach the Path, and this is dependent upon the abílity of the practitioner to arrive at the Path. This fruit, which is in the Path, arises when the practitioner contemplates the mark or impermanence, for example, in the manner indicated above; and the fruit acquires one of the names, such as Sunnatavimokkha, the void liboration, in accordance with the means taken to reach the insight, and the thought by which attainment of the fruit was reached. As for the 3 names, of which the first is Sunnatavimokkha,

起，或是随顺道路阶段产生的。将其克服后，十种观智中的最后一种出现了。一瞬间，种姓发生了变化，随后涅盘必须作为禅修所缘，以使得一位凡夫的种姓被断除，而一位圣者的种姓得以产生。这就是种姓智（Gotrabhucita）。

出世间之道包括现观苦的真相，并以认识其真正起源的方式来断除苦，它使修行者能够彻见关于[苦的]止息的真相。随后，他在圣道上前进使其彻见涅盘。然后，通过禅修或在[圣]道上的前进，使其继续向[圣]道之果前进。一旦他证得道谛（margasacca, maggasacca），2或 3 个果心在他身上生起，但随后它们就消失了，修行者[的心]又沉入有分。然后，有智的修行者会省察道、果与涅盘，以及那些通过禅修而被断除的烦恼，以及任何其他可能仍然存在的烦恼；于是，省察智（paccavekkhanana）就出现了。这条出世间之道被称为"智见清净"（Nanadasnavisuddhi）。

观照自我的不存在并使修行者证入出世间的观智，使得名为"空解脱"（Sunnatavimokkha）的[圣]道生起。观照无常的观智，使得名为"无相解脱"的[圣]道生起。观照苦的观智，使得名为"无愿解脱"的[圣]道生起。因此，根据证得涅槃的方法，此道有以空解脱为第一的三种名字。

they are each associated with a particular Path because of an ability involving an object of consciousness on an ability for a particular kind of practice; and they are applied in this way generally.

When the practitionor is about to enter Nirodhasamapati, the cessation attainment, which is one of the Supra-Mundane attainments that begin with the first jhana, he contemplates as he comes out from each attainment the conditioned phenomena that brought him into that jhana, and then those that were reached in that jhana. Thus the practitioner reaches and passes each jhana successively until he arrives at the jhana called Akincannayatanajhana, the nothingness absorption. He then takes his steadfast resolution as the preliminary function, and enters into the jhana that is beyond neither perception nor nonperception. Then the mind of the practitioner is cut off by the power of 2 occurrencess of the consciousness called Abbanajavana, the full cognition absorption; the mind no longer proceeds into the future. At that time the practitioner has reached Nirodhasamapati, the attainment of cessation.

When the practitioner comes out from the cessation attainment, of he is an Anagami, a nonreturner, his consciousness of this fruit occurs once and then sinks back into the subliminal bhavanga consciousness. But in the case of the practitioner who is full-perfected Arahanta, the consciousness of the fruit of fully-perfected Arahatship occurs once, and then the mind sinks back into bhavanga.

Thus concludes this brief account of the practitioner who meditates and attains Nibbana. Those who have wisdom should consider this carefully so that the exalted Nibbana may be know.

CHAPTER 6
THE PERFECT ONES

What kind of being is able to lead others to exalted Nibbana? Only one can do so who has built up the (10) perfections and has hoped constantly to reach Nibbana day and night without a break, not even for a moment, for the duration of 2 immense periods, and another 100,000 great kalpas in addition. However, if someone has practised the perfections for only that length of time, he cannot lead other beings to reach Nibbana. He can but take himself, alone, to Nibbana. He becomes a Lord Pacceka Bodhi, so-called because he cannot lead others to reach Nibbana. One who has built up the ten perfections for not 4 immense periods, or 8 immense

它们之所以与特定之道相关联，是因为一种将心识所缘与某种特定的修行能力联系在一起的能力；并且通常以这种方式应用它们。

修行者即将进入灭定（Nirodhasamapati）之前，这是以初禅为始的出世间的成就中的一种，他从每一个成就（定）中出来，并思维将其带入某种禅那以及那些随后在该禅那中被达到的条件现象。因此，修行者不断地达到并超越每一种禅那，直到他到达名为无所有处的禅那。然后，他以其坚定的决心为首要功能，进入非想非非想定。然后，修行者的心流被名为速行（Abbanajavana）的 2 个心识刹那的力量切断；心不再进入未来。在那时，修行者已经达到了灭定。

当作为一位不来者的修行者从灭定中出来时，他的这种[不来]果心生起一次，然后又沉入有分。但是，在修行者是圆满的阿拉汉的情况下，圆满的阿拉汉果心生起一次，然后心又沉入有分。

对禅修并证得涅槃的修行者的简要描述到此结束。那些有智之人应该仔细思维这一点，以便能够证悟崇高的涅槃。

第六章
圆满者

哪种人能够引领他人达到崇高的涅盘？只有一种人能够[自己]做到这一点，他已经确立了（十种）巴拉密[66]，并且在两个不可数劫又十万大劫的期限内不间断地，甚至一刻也不停地始终期望到达涅磐。然而，如果一个人只修行了这么长的时间，他就不能引领其他有情达

[66] 《所行藏注疏》中解释‘巴拉密’(parami)这个词,可能具有的各种不同意思:Parami 是由 parama 和 i 组合而成的。Parama 的意思是最优越,在此是指菩萨为最优越者。或者,Parami 是演变自 para(词根)与 ma(后缀)。Para 的意思是成就或保护。由于他成就与保护布施等诸美德,因此菩萨被称为 parama。北传佛教依梵语音译为波罗蜜。

periods, but 16 immense periods in duration, and another 100,000 great kalpas in addition, and has hoped constantly that he will lead beings to Nibbana day and night without a break, not ceasing for even a moment, can then become the Perfect One, and can lead other beings to Nibbana. Those beings whom the Lord can lead Nibbana are those who have built up good for 100,000 great kalpas. The Lord can lead such to Nibbana. Those beings who have built up the perfections, as well as good, for two immense periods, and another 100,000 great kalpas in addition, can become Arahunta, and if so, can, in the place of the Lord Buddha, lead other beings to enter Nibbana. It has been said, in Pali, that:

> *"catuvisati-asamkheyye satthinca setakotiyo*
> *pananam satasahassani eko buddho pamocaye."*

> *"A single Buddha can release living beings to the number of 24 times the immense, uncalculable number, 1,160*[67] *of millions and 100,000 (from the cycle of birth and rebirth)"*

We have now concluded our brief account of the city of *Nibbana***, which is more exalted than either the Three Planes or the infinite universe, which was Book Eleven. Those who reach the City of** *Nibbana* **do not perish. They do not know constant change like beings in the Three Planes. And we have now concluded the Story of the Three Planes of Existence as well as the account of the** *Exalted Nibbana***.**

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[67] should be 160 of millions.

到涅盘。他只能将自己独自带去涅盘。他成为一位独觉，之所以如此称呼是因为他不能引领别人到达涅盘。一个已确立了十种巴拉密长达四个或八个，又或者十六个不可数劫又十万大劫的期限，并不间断地，甚至一刻也不停地始终期望他能够引领诸有情到达涅槃之人，能够成为圆满者（佛陀），并能够带领其他有情达到涅槃。那些佛陀能引导其至涅槃者是已经确立善行长达十万大劫[68]之人。佛陀可以引导这样的人到达涅槃。那些已确立巴拉密和善行长达两个不可数劫又十万大劫[69]之人，能够成为阿拉汉，如果是这样，就可以代替佛陀，引导其他的有情进入涅槃。巴利圣典曾说:

“catuvisati-asamkheyye satthinca setakotiyo
pananam satasahassani eko buddho pamocaye.”

“一佛能解脱二十四无数有情，
[即]十一亿六千万又十万[70]之数。”
（从出生和再生的循环中）

我们现在结束了对涅盘之城的简要描述，它比第十一品中的三界或无量世界都要崇高。那些到达涅盘之城者不会死亡。他们不像三界里的有情一样不断变化。我们现在已经结束了三界论的故事，以及对崇高的涅盘的叙述。

[68] 根据巴利圣典及义注，上首弟子需要用一个不可数劫又十万大劫的时间积累巴拉密，而大弟子则是十万大劫。至于普通弟子，则不一定。有的论师认为只需要一两生就能解脱，例如青蛙天子的例子。因此，这里所说的需要十万大劫应该理解为是针对大弟子。

[69] 根据文意推测，这里应该是指上首弟子，那么其积累巴拉密时长应为一个不可数劫又十万大劫。

[70] 应该是一亿六千万。

EPILOGUE

When was his **Traibhumikatha**, the Three Planes of Existence, completed? It was finished in the year of the cock, in the twenty-third year of a new era, on a Thursday, on the full moon day of the tenth[71] lunar month when the moon was in the Margasira lunar mansion. Who was it that composed it? ***King Lithai***, the grandson of King Lelithai, who reigned in the cities of Si Satchanalai and Sukhothai. **King Lithai** was the grandson of King Rama Raja, a sovereign of the solar lineage. He had reigned in Si Satchanalai for six years when he composed this sacred work in order to explain the meaning of the Abhidharma, and for it to be preached to his mother. Another purpose was to help beings be released from the cycle of birth and rebirth, as well as to advance the cause of the Dharma. From whence did the King gather his sources for the **Traibhumikatha**, the Three, Planes of Existence? From portions of the teachings, varying in size,taken from these holy books:

Atthakathatika on the **Caturagama** (but only a small portion)
Atthakathatika on the **Abhidharmavatara**, and
Atthakatha on the **Abhidharmmatthasangraha**,
and also from the following scriptures:
Sumangalavilasini
Papancasudani
Saratthapakasini
Manorathapurani
Linatthapakasini
Atthakathatika on the Vinaya
Dharmamaharthakatha
Madhuratthavilasini
Jatakatthakatha
Jinalankara

[71] should be "fourth"

后记

他的三界论（Traibhumikatha）是何时完成的？它是在鸡年，在新纪元的第二十三年，一个星期四，农历十月的月圆日，月亮位于星宿（Margasira）里。是谁写的？利泰王（King Lithai），勒利泰王（King Lelithai）的孙子，曾统治了西萨查那莱（Si Satchanalai）和素可泰（Sukhothai）诸城。利泰国王是太阳家族的君主拉玛王（Rama Raja）的孙子。当撰写这部圣著来阐释阿毗达摩的含义，并向他的母亲宣讲时，他已经在西萨查那莱（Si Satchanalai）统治了六年。另一个目的是帮助众生从出生与再生的循环中解脱出来，以及促进佛法的事业。国王是从哪里收集他的资料来建立三界论？从这些圣著中摘取的不同长短的教义部分（见附录三的翻译）：

Arthakatha on the **Caturagama**
Arthakathatika on the **Abhidharmavatara**
Abhidharma(ttha)sangaha
Sumangalavilasini
Papancasudani
Saratthapakasini
Manorathapurani
Linatthapakasini
Arthakathatika (on the) Vinaya
Dharmapada
Mahavagga
Dharmamahakatha
Madharatthavilasini
Dharmajataka
Jinalankara
Saratthadipani

Bodhivamsa
Sarasangaha
Abhidhammatthasangaha on Abhidharmavatara
Milinda
Dharmahadaya
Mahanidana
Buddhavamsa
Anagatavamsa
Cariyapitaka
Dharmapada
Lokapannatti
Mahakalpa
Arunavatisutra[72]
Samantapasadika
Visuddhimarga
LakkhanadidharmaAnupatika
Lokuppatti
Saririkavinicchaya

Small parts were taken form each of these Dharma scriptures, and when arranged together they were given the name **Traibhumikatha**. King Lithai was of royal lineage, but he was a preceptor. He had studied in the schools of great teachers: in the schools of *Maha Thera Anomadassi*, *Maha Thera Dharmapala*, *Maha Thera Siddhattha*, *Maha Thera Manivamsa Prajnanadassa Thera* and under the Court Scholar named *Upasena*. He also studied by correspondence with the great thera *Maha Thera Buddhaghosacariya* who lived in the distant city of *Haribhunjaya*.

He who wishes to attain the divine treasure, the Nibbana of the final emancipation, should listen to this Story of the Three Planes of Existence with care and devotion. He should never be careless. Those who do will meet, pay homage, and listen to the Dharma given by the Lord Sri Ariya when he comes.

[72] Volume 15 of the Tripitaka-Arunavatisutra

Bodhivamsa
Sarasangaha
Abhidhammatthasangaha on Abhidharmavatara
Milinda
Dharmahadaya
Mahanidana
Buddhavamsa
Anagatavamsa
Cariyapitaka
Dharmapada
Lokapannatti
Mahakalpa
Arunavatisutra
Samantapasadika
Visuddhimarga
LakkhanadidharmaAnupatika
Lokuppatti
Saririkavinicchaya

这些片段都是从每一部佛法圣典中摘录的，当它们排列在一起时，就被命名为**三界论（Traibhumikatha）**。利泰王有皇室血统，但他是一位导师。他曾在拥有大导师的学校学习：在最高见大长老（*Maha Thera Anomadassi*）、法护大长老（*Maha Thera Dharmapala*）、悉达多大长老（*Maha Thera Siddhattha*）、圣种大长老（*Maha Thera Manivamsa*）、慧喜大长老（*Prajnanadassa Thera*）所在的学校，并受学于宫廷学者伍波先那（*Upasena*）。他还通过书信向住在遥远城市哈利本吒亚（*Haribhunjaya*）的佛音阿吒利大长老（*Maha Thera Buddhaghosacarya*）学习。

想要获得圣宝藏——最终解脱的涅盘，就应该用心聆听这三界论的故事。他不应粗心。那些如此做的人，将会遇见、礼敬，并聆听圣主[慈氏]所赐之法。

Thus ends The Story of the Three Planes of Existence thanks to the Omniscient Lord. It has been said, in Pali, that:

“dukkham saggasokampa anicca atthara ime anatta visatikampa bhavanasamsa ime”.

“Meditation on suffering is effective for 17 kalpa, on impermanence 18, and on non-self 20 kalpa; such are the effects of spiritual development”.

A monk named Phra Maha Chuai of Wat Klang **Monastery at** Puk Num **completed copying** The Story of the Three Planes of Existence **onto palm leaf in the fourth lunar month, in the year ofthe dog, on a Sunday, at a little after three o'clock in the afternoon, in the year of the Buddhist Era 2321, 9 months and 26 days from the first day of that year.**

这三界论的故事到此结束，感谢一切知智的佛陀。巴利圣典中曾说：

> **“dukkham saggasokampa anicca atthara ime**
> **anatta visatikampa bhavanasamsa ime”。**

> “修习苦[随观]在 17 劫内产生作用，对无常为 18，
> 对无我是 20；这即是修心的作用。”

一位瓦卡（Wat Klang）寺**名叫**帕马哈揣（Phra Maha Chuai）**的僧人于狗年农历四月完成了在棕榈叶上的三界论的故事，这是佛教纪年 2321 年 9 月 26 日的一个星期天，下午 3 点多。**

APPENDIX I

A BRIEF SURVEY OF THAI LITERATURE

Thai literature has had a long history. There existed even before the establishment of the Sukhothai kingdom oral and written works. Here, however, mention will be made of those works that have existed in the written form and are considered by Thai literary scholars to be purely Thai.

Thai literary works are divided into the following five periods:

1. Sukhothai Literature (1238-1377)
2. Early Ayutthaya Literature (1350-1529)
3. Late Ayutthaya Literature (1620-1767)
4. Thon Buri Literature (1768-1781)
5. Rattanakosin Literature (1782-present)

1. Sukhothai Literature (1238 - 1377)

The first important period of Thai literature is the Sukhothai Era dating from the ascension to the throne of King Si Inthrathit, the first king of the Ruang Dynasty, in 1238 to 1377 when the power of Sukhothai waned and Ayutthaya was acknowledged as its successor. During this 139 year period, the Thai people began to develop their own literature, with the aim of giving the new nation cultural identity, political stability and spiritual values. The kings of the Sukhothai period led this development in all aspects - arts, religion, and public administration. This is evidenced by the stone inscriptions of King Ramkamhaeng the Great[73] as well as those of others, which relate stories about the way of life of the people at that time

[73] He created a new set of letters for the writing of the Thai language.

附录一

泰国文学概论

泰国文学有着悠久的历史。在素可泰王国建立之前就有口头和书面的作品。然而，这里将提到那些以书面形式存在并被泰国文学学者认为是纯泰国的作品。

泰国文学作品分为以下五个时期：

1．素可泰（Sukhothai）文学（1238-1377）

2. 大城府（Ayutthaya）早期文学（1350-1529）

3. 大城府晚期文学（1620-1767）

4. 唐布里（Thon Buri）文学（1768-1781）

5. 拉达那哥欣（Rattanakosin）文学（1782 年至今）

1．素可泰文学（1238-1377）

泰国文学的第一个重要时期是素可泰时代，从公元 1238 年到 1377 年阮王朝的第一位国王斯英特拉提王（King Si Inthrathit）登基，素可泰的权力减弱，大城府被承认为继承人。在这一年里，泰国人民开始以发展自己的文化和稳定的文化价值观为目标。素可泰时期的国王在艺术、宗教和公共管理等各个方面都引领了这种发展。这点可以从国王兰甘亨[74]（Ramkamhaeng）大帝和其他人的石刻

[74] 他为泰语创作了一套新的字母。

and the laws of their agricultural society. They seem to have lived together as one big happy family.

Major literary works of this period are King Ramkumhaeng's Inscription, Wat[75] Sichum Inscription, Wat Pa Mamuang Inscription, the Sayings of Phra Ruang, and **Traibhumikatha**.

King's Ramkamhaeng's Inscription is the oldest existing piece of literature written in the Thai language with Thai letters. It gives an account of King Ramkamhaeng's life as well as the lives of the Thai people; their laws and religion; economic and political stability.

Wat Sichum Inscription is narrative prose reputed to have been written by the Venerable Phra Maha Shri Shraddha, who preached Ceylonese Buddhism in Sukhothai. According to Georges Coèdes, it was probably written between 1347-1374, during the reign of King Lithai. It concerns the origins of the King's consort and the royal family, the breaking off of Sukhothai from Si Satchanalai, the construction of the stupa containing the Lord Buddha's relics, the planting of bodhi trees in homage to the relics, which originated the custom of planting bodhi trees in all monastery compounds. It also praises the Venerable Phra Maha Shri Shraddha, whose religious practice had reached the heights of great spiritual power and had the ability to perform miracles. These accounts are as expressive as the best pieces of emotive literature. They reveal the author's imaginative use of words, imagery, and word play.

Wat Pa Mamuang Inscription (tablets 4, 5, 6, 7) is the earliest Thai literary translation. The four tablets were inscribed with the same message in three different languages -Thai, Khmer, and Pali. The fourth tablet was written in the Khmer language. Tablets 5 and 6 were written in the Thai language with Thai letters. Tablet 6 was written in the Pali language using Khmer scripts. These four tablets were written around 1462. They referred to the construction of enduring monuments for religious purposes, the setting of a forest monastery for Phraya Lithai, a retreat for his religious practice and the study of the Tripitaka.

The Sayings of Phra Ruang is a collection of old Thai proverbs believed to have originated during the Ruang Dynasty. The value of these

[75] Wat = monastery

上得到证明，这些石刻讲述了当时人们的生活方式和他们农业社会的法律。他们就好像是一个幸福的大家庭，生活在一起。

这一时期的主要文学作品有《兰甘亨王碑文》、《西春寺（Wat Sichum）碑文》、《帕玛芒寺（Wat Pa Mamuang）碑文》、《帕襄（Phra Ruang）格言》和**《三界论》**。

《兰甘亨王碑文》是现存最古老的泰语文学作品。它讲述了兰甘亨王以及泰国人民的生活；他们的法律和宗教；经济和政治稳定性。

《西春寺碑文》是一篇叙事散文，据说是由帕•马哈室利施拉塔（Phra Maha Shri Shraddha）尊者写的，他在素可泰宣扬锡兰佛教。根据乔治·科德斯（Georges Coèdes）的说法，这本书可能写于1347-1374 年间，也就是立泰王统治时期。它涉及到国王的配偶和皇室的起源，素可泰[城]从斯萨查纳莱（Si Satchanalai）[城]分离，建造藏有佛陀遗物的佛塔，种植菩提树以表达对遗迹的敬意，这是在所有寺院院落中种植菩提树的习俗。它还赞扬了帕•马哈室利施拉塔尊者，他的宗教实践达到了伟大的精神力量的高度，并有能力创造奇迹。这些叙述就像最好的情感文学作品一样富有表现力。它们揭示了作者对文字、意象和文字游戏的想象力运用。

《帕玛芒寺碑文》（4、5、6、7 碑）是泰国最早的文学翻译。这四块石碑上刻着同样的信息，用三种不同的语言——泰语、高棉语和巴利语。第四块石碑是用高棉语写的。第 5 和第 6 块是用泰语写的，上面有泰语字母。第六块是用巴利语写的，用的是高棉字母。这四块碑文写于 1462 年左右。他们提到为宗教目的建造不朽的纪念[物]，为帕拉雅•立泰（Phraya Lithai）建立一座森林寺院，为他进行宗教活动和研究大藏经的静修之用。

《帕襄格言》是一部古老的泰国谚语集，据信起源于阮王朝。

proverbs is that they enlighten us as to the ideals, way of life, and values of ancient Thai society. Many of the views and attitudes of the Thai people today are greatly influenced by these values. Moreover, many of the sayings have become part of the everyday language.

Traibhumikatha, written in 1345 by Phraya Lithai, the fifth king of the Sukhothai era, is the literary masterpiece of the period. It expounds Buddhist philosophy, based on the deepest and most extensive study. Over 30 sacred texts were consulted. The book could be con-sidered the country's first piece of research dissertation. It was written in beautiful rhythmic prose rich in allusions and imagery. This work is a treatise on cosmology, ethics, biology, and the Buddhist faith.

II. Early Ayutthaya Literature (1350- 1529)

The Early Ayutthaya Era began in 1350 and ended in 1529. King U Tong, the first king of Ayutthaya, declared his kingdom independent of Sukhothai in 1350. The 179 year era came to a close at the end of King Ramathibodi II's reign. Historical events of this period brought forth literature that aimed at political stability of the country and friendly relations with foreign powers. The representative work of this period is **Lilit Ongkan Chaeng Nam**, an incantation inverse to be uttered before the gathering of courtiers, princes of foreign lands, and representatives of vassal states at the taking of the oath of allegiance ceremony. It was a ritual to promote loyalty and close domestic and foreign alliances. **Lilit Yuan Phai**, another work of the same purpose, is a narrative poem describing the war between King Baromtrailokanat (1448- 1488) and Prince Tilokarat of Chaing Mai. The third major work of the period is **Maha Chat Kam Luang** written in the style of the Buddhist chant. In 1582 King Baromtrailokanat authorized a group of scholars to write a poem based on the story of Vessantara, believed to be the greatest of Buddha's incarnations. Their joint effort was this great work and the precedence of reciting Maha, the Great Life, was then established.

The fourth piece is **Lilit Phra Lo**, the first poem to play on the emotions of the reader. Its author is unknown. This work is believed to have been written by the beginning of King Narai's reign, certainly not later than 1656. The plot came from a folk tale in the north of Thailand. The tragic story has universal appeal. The poem is an artistic and harmonious arrangement of words.

这些谚语的价值在于，它们启发我们了解古代泰国社会的理想、生活方式和价值观。今天泰国人民的许多观点和态度都深受这些价值观的影响。此外，许多谚语已经成为日常语言的一部分。

《三界论》，由素可泰时代的第五位国王帕拉雅·立泰（Phraya Lithai）于 1345 年所写，它是这一时期的文学巨著。它基于最深入和最广泛的研究，阐述了佛教哲学。并参考了超过 30 本圣典。这本书可以看作是该国第一篇研究论文。它是用优美的韵律散文写的，充满了典故和意象。这是一篇关于宇宙学、伦理学、生物学和佛教信仰的论文。

二、大城府早期文学（1350-1529）

大城府早期时代始于 1350 年，结束于 1529 年。大城府的第一位国王吴通（U Tong）于 1350 年宣布他的王国独立于素可泰。这 179 年的时代在国王拉马提博迪二世（Ramathibodi II）统治末期结束。这一时期的历史事件催生了旨在维护国家政治稳定和对外友好关系的文学作品。《立立特翁堪察南》（Lilit Ongkan Chaeng Nam）是这一时期的代表作，它是朝臣、诸侯和诸侯国代表在宣誓效忠仪式上所诵读的咒语。这种仪式的目的是促进忠诚和密切的国内外联盟。《立立特原派》（Lilit Yuan Phai），另一部同一目的的作品，它是一首叙事诗，描述的是国王巴罗姆戴莱洛迦纳（Baromtrailokanat）（1448-1488）与清迈的提罗卡拉（Tilokarat）王子之间的战争。这一时期的第三部主要作品是以佛教偈颂的风格写的《马哈查甘銮》（Maha Chat Kam Luang）。1582 年，巴罗姆戴莱洛迦纳王授权一批学者根据被认为是佛陀最伟大化身的维山达拉（Vessantara）的故事写了一首诗。他们共同努力[的成果]就是这部伟大的作品，而诵读《伟大的生命》（即马哈查甘龙的意译）的优先地位就被确立了。

第四首是《立立特帕拉洛》（Lilit Phra Lo），这是第一首描写读者情感的诗。作者不详。这部作品被认为是纳赖（Narai）王统治初期所作，显然不迟于 1656 年。故事情节来自泰国北部的一个民间故事。这个悲剧故事具有普遍的吸引力。这首诗是精美、和谐的词语的组合。

Besides these four major works, mention should be made of **Kamsuan Thwa** Thosamat and **Nirat Hariphunchai**. Both are laments over the parting from loved ones. The title of the former means twelvemonths. It is unique among poems of its kind in that the poet appended a section referred to the rites and ceremonies that took place each month. The latter is novel in that the poet made references to historical events. Furthermore, the revision of the Tripitaka text in 1477resulted in a flourishing of religious literature.

It should be pointed out that the dating of some literary works as early or late Ayutthaya literature is not conclusive for lack of strong evidence.

III. Late Ayutthaya Literature (1620 - 1767)

The Late Ayuthaya Era began in 1620， the reign of King Songtham, and ended in 1767 when Ayutthaya fell to Burma the second time. Events between 1529 and 1620, a period of 91 years, were not conducive to the creation of literature. Thailand was in a state of war and was under the influence of Burma from 1569 to 1592. The country returned to normalcy in the reign of King Songtham. Literature was revived in 1620 and made rapid progress until 1767. During the 147year period the Thais of Si Ayutthaya produced many works of great literary value, Some of these are **Samutakhot**, a jataka tale in verse, and **Anirut**, a narrative poem based on Hindu mythology. The period produced a variety of literary forms on a variety of subjects. New styles of poetry were created, based on traditional Indian verse. There was experimentation with rhyme and meter resulting in “kap ho khlong,” a very intricate pattern of verse with one style of poetry embedded in another, “kolabot,” word play in verse, “phleng yao," love letter in verse, and “nirat," lament in verse. This experimentation stimulated interest in poetic form in succedding generations of poets.

IV. Thon Buri Literature (1768- 1781)

The Thon Buri and Rattanakosin Era began in 1768 when King Taksin the Great had driven the Burmese from the country. It came to an end in the year 1781. During the short period of 15 years that Thon Buri was the country's capital, there was one important literary work, Ramakian, a verse drama based or the Ramayana. King Taksin himself composed certain sections of the poem.

The revival of literature at this time is significant as the country had not quite recovered from the aftermath of war. Major poets of the early part

除了这四部主要作品外，还应该提到《嘎算特瓦透萨玛》（Kamsuan Thwa Thosamat）和《尼拉哈利蓬彩》Nirat Hariphunchai。两者都是对离别亲人的哀叹。前者的名字意味着十二个月。在这类诗歌中，诗人附加了一节提到每个月举行的典礼和仪式，这在同类诗歌中是独一无二的。后者是新颖的，因为诗人提到了历史事件。此外，1477 年对《大藏经》的修订，使宗教文学繁荣起来。

需要指出的是，一些文学作品被认为属于早期或晚期的大城府文学，由于缺乏有力的证据，并不能得出确信的结论。

三、 大城府晚期文学（1620-1767）

大城府时代晚期始于 1620 年，即宋坦（Songtham）王统治时期，到 1767 年大城府第二次陷于缅甸而结束。1529 年至 1620 年之间的事件，历时 91 年，不利于文学创作。1569 年至 1592 年，泰国处于战争状态，受到缅甸的影响。在宋坦王统治时期，这个国家恢复了正常状态。文学在 1620 年复兴，并迅速发展到 1767 年。在这 147 年期间，西大城府的泰国人创作了许多具有重要文学价值的作品，其中一些是《萨穆达口》（Samutakhot），一部本生故事的诗篇，以及《阿尼卢特》（Anirut），一首以印度教神话为基础的叙事诗。这一时期产生了各种各样的文学形式。在传统印度诗歌的基础上创造了新的诗歌风格。有人对韵词和韵律进行了实验，产生了“kap-ho-khlong”，一类非常复杂的诗歌范式，它将其中一种韵诗风格嵌入另一种韵诗中，“kolabot”，以韵诗玩的文字游戏，“flung-yao”，以韵诗写的情书，以及“nirat”，以韵诗写的悼词。这种实验激发了后世诗人对诗歌形式的兴趣。

四、 唐布里文学（1768-1781）

通布里（Thon Buri）和拉达那哥欣（Rattanakosin）时代始于 1768 年，当时国王塔克辛（Taksin）大帝将缅甸人赶出泰国。它于 1781 年结束。在通布里是该国首都的短短 15 年时间里，有一部重要的文学作品《罗摩经》，一部以诗歌为基础的戏剧或《罗摩衍那》。塔克辛王亲自创作了这首诗的某些部分。

这个时期的文学复兴意义重大，因为这个国家还没有从战争的余波中完全恢复过来。拉达那哥欣早期的主要诗人在这个时候开始写作。

of Rattanakosin began writing at this time. Luang Sorawichit known by the name of Chao Phraya Phrakhlung Hon wrote **Lilit Phetchamongkut**, a poem based on a Brahmin tale and **Inao**, a narrative verse based on a Javanese story. A new genre emerged in **Nirat Kwangtung** by Phraya Mahanuphap. It is an account of foreign travel in verse. The poet recorded the activities of the Thai delegation sent to promote friendly relations with China in 1781.

V. Rattanakosin Literature (1782 -)

Rattanakosin Literary Period began in 1782 when Bangkok was made the capital of the country. The period ended in 1932 When the nation was given a democratic form of government. The works produced after that year are considered to be contemporary.

A. Rattanakosin Literature during 1782 - 1932

At the beginning of the period there were still internal and external conflict with sporadic fighting. However, the country eventually returned to normal. It is only natural that the works of this period should have fighting strategy, and military tactics as their subjects. Major works of this category are the **Battle of Tha Dindaeng**, a nirat poem, and Samkok, a translation of the Chinese Chronicle that recounts the war among the three factions. Another work that treats the science of warfare is **Maha Yuthakanwung and Chula Yuthakanwung**. When peace finally came, order was restored by revising the laws of the country and keeping records of historical events. This resulted in **Tra Sam Duang** Laws in 1804 and a book of history known as the **Chronicli-Phanchantha numat version**.

As for religion, after the revision of the Tripitaka in 1888, there sprung a great wealth of Buddhist literature. **Traibhumlokwinichai** was composed to elucidate **Traibhumikatha**, followed by several Jataka tales. The life of the Lord Buddha became the subject of Patomsom-phothikatha written by Prince Poramanuchitchinorot, poet monk of great literary genius. Besides, there was a large number of sermons and royal speeches.

Emotive literature was produced in great quantity in this period. It was mostly modelled on that of Ayutthaya and Thon Buri. There were nirat poems, love letters in verse, and literary tales. In the nirat category, **Nirat London** had innovations similar to **Nirat Phya mahanubhab** or **Nirat Kwangtung** of the Thon Buri period. It was written by Mom Rachothai, the Thai first interpreter. A work of emotive literature that was different in

以曹·帕拉雅·帕拉珂隆·洪（Chao Phraya Phrakhlung Hon）之名而闻名的銮索拉维奇（Luang Sorawichit）写了《立立特派查孟库》（lilit Phetchamongkut），这是一首基于一位婆罗门的故事的诗，而《依劳》（Inao）是一首基于爪哇故事的叙事诗。一种新的体裁出现在尼拉特况东（Nirat Kwangtung），作者是帕拉雅·马哈卢帕（Phraya Mahanuphap）。这是一篇关于外国旅行的诗篇。诗人记录了 1781 年泰国派往中国旨在促进友好关系的使团的活动。

五、 拉达那哥欣文学（1782-）

拉达那哥欣文学时期始于 1782 年，当时曼谷被定为该国的首都。这一时期结束于 1932 年，当时国家获得了民主政体。那一年以后创作的作品被认为是当代作品。

1. 1782-1932 年间的拉达那哥欣文学

在这一时期开始时，仍然存在着内部和外部的冲突，零星的战争。然而，该国最终恢复正常。这一时期的作品自然要以作战策略、军事战术为题材。这一类的主要作品有尼拉特诗歌《塔丁达昂（Tha Dindaeng）之战》和《三国志》的译本“Samkok”。其他研究战争科学的著作是《马哈尤塔坎翁》（Maha Yuthakanwung）和《朱拉尤塔坎翁》（Chula Yuthakanwung）。当和平终于到来时，通过修改国家法律和记录历史事件，秩序得以恢复。这导致了 1804 年特拉三段（Tra Sam Duang）法和一本被称为查若尼克立潘禅塔卢玛（Chronicli Phanchantha numat）形式的历史书[的出现]。

宗教方面，1888 年《大藏经》修订后，佛教文学大量涌现。《特拉普娄克文彩》《Traibhumlokwinchai》是为阐释《三界论》而创作的，之后又创作了几个本生故事。佛陀的一生成为伟大的文学天才诗人、僧人波拉玛努奇契诺洛特（Poramanuchitchinorot）王子所写的《巴通宋菩提咖塔》（Patomsom-phothikatha）的主题。此外，还有大量的开示和皇室演说。在这一时期，情感文学大量产生。它主要是模仿大城府和通布里。有尼拉特诗，情诗和文学故事。在尼拉特类别中，尼拉特伦敦的创新与松布里时期的尼拉特帕雅马哈努帕（nirat Phya mahanubhab）或尼拉特况东相似。这是由泰国第一位翻译孟·拉乔泰（Mom Rachothai）写的。一部在风格、题材和观念上都有所不同的

style, subject matter, and concept was **Phra Aphaimani**, a narrative poem by Sunthon Phu. Parody made its first appearance in **Raden Landai**, a play by Phra Maha Montri. It parodies **Inao**, displaying the author's sense of humor and wit.

A significant piece of literature for performance is Rama I's Ramakian. It is the most complete version of the Ramayana. In addition, there was dramatic poetry to be acted out in dances. An example of this is **Unarut**. There were also poems to be sung, such as a mahori telling the story of Kaki or a sepha relating the story of Khun Chang Khun Phan. Portions of these pieces were sung with musical accompaniment. Another type of song popular al this time was “dogsoi,” which originated in the Ayutthaya period. It was a game in which players matched their wits, creating original verse extemporaneously. The songs were generally based on familiar tales such as **Inao** and **Sungtong**. “Sukkawa” was a similar kind of verse game. The participants displayed their quickwittendness as well as verbal skills. A novelty in the poetry for performance was “lamtat.” It launched a new literary trend. In this kind of performance, singers made original comments, criticisms, and observations on contemporary issues. Another type of literalure, song for performance, was endorsed by King Mongkut. He composed some pieces himself to be sung at adance called “poems for dancing.”

From the earliest times literature for living was in the form of poems or formulas to be recited at ceremonies and on special occasions. Works of this category are chants to calm special royal elephants when they were made to forget the forest, **Rai Tham Khwan Nak** free verse to be chanted on the eve of the ordination ceremony, and **Rai Maha Chat** --narrative verse relating the life of Vessantara to be chanted at the annual celebration of Maha Chat. Another innovation that had great bearing on everyday life was the printing of books, and issuance of journals and magazines. This gave rise to new forms of writing especially the writing of prose. The first daily newspaper in Thailand was an English newspaper called the **Bangkok Daily advertiser**, which came out in 1868. The first Thai journal was an official government journal that aimed at imparting information t0 the people. King Mongkut had the **Royal Gazzette** published in 1857. This journal is still published today. Mass media literature that was introduced in the reign of King Mongkut has continued l0 develop through the reigns of Rama V and Rama VI up to the present time.

情感文学作品是桑通甫（Sunthon Phu）的叙事诗《帕拉阿派马尼》（Phra Aphaimani）。模仿秀首次出现在帕拉 •马哈蒙特利（Phra Maha Montri）写的戏剧《拉登兰戴》（Raden Landai）中。它模仿稻草人，展示了作者的幽默感和机智。

一部重要的表演文学作品是拉玛一世的《罗摩坎》（Ramakian）。它是罗摩衍那最完整的版本。此外，还有戏剧性的诗歌要在舞蹈中表演出来。这方面的一个例子是《伍那卢特》（Unarut）。也有一些诗歌可以演唱，例如一个马荷里（mahori）讲述卡基（Kaki）的故事，或一个塞帕（sepha）讲述坤昌坤潘（Khun Chang Khun Phan）的故事。这些乐曲的一部分是在音乐伴奏下演唱的。另一种流行的歌曲是道格西（dogsoi），它起源于大城府时期。这是一种游戏，玩家们各抒己见，即兴创作原创诗句。这些歌曲一般都是根据《依劳》和《宋通》（Sungtong）等耳熟能详的故事改编的。《素卡瓦》（ Sukkawa）是一种类似的诗歌游戏。参与者们展示了他们的机智和语言能力。表演诗中的一个新鲜事物是“拉姆特”（lamtat），它开创了一种新的文学思潮。在这种表演中，歌手们对当代问题进行了独到的评论、批评和观察。另一种文学形式，为表演而作的歌曲，得到了蒙库特（Mongkut）王的认可。他自己创作了一些名为“舞蹈诗”的歌曲，以供在会上演唱。

在最早的时代，生活文学是以诗歌或公式的形式在仪式上和特殊的场合吟诵。这一类的作品包括：在特种皇家象被迫忘却森林的时候用来安抚它们的歌；在出家（达上）仪式前夕要吟唱的瑞泰克旺纳克（Rai Tham Khwan Nak）自由诗，以及在一年一度的马哈查特（Maha Chat）庆典上吟唱的有关维山达拉一生的叙事诗。书籍和杂志的发行是另一个伟大的创新。这就产生了新的写作形式，尤其是散文写作。泰国的第一份日报是一份名为《曼谷日报》的英文报纸，出版于 1868 年。第一份泰国期刊是一份官方的政府刊物，旨在向人民提供信息。1857 年，蒙古特王让皇家杂志出版。这本杂志今天仍然出版。蒙库特王统治时期引入的大众传媒文学在拉玛五世和拉玛六世统治时期一直持续发展至今。

A new development of this period was the writing of prose--essays and various types of articles to spread knowledge and information as well as to express opinions and criticisms. As for the short story and the novel, they had their beginnings in this period. The first Thai essayist was King Rama V. He wrote **Phra Rat Phithi Sipsong Duan**, dealing with customs and ceremonies that took place each month of the year. The book came out in 1888. Another essayist of great merit was Prince Damrong (1862 - 1943). He was an expert in history and archeology and wrote prolifically in these areas. The first short storywriter was Prince Phichitprichakon, who wrote **Sanukninuk** in 1885.The forerunner of the novel form was Phraya Surintharacha, writing under the pseudonym of Mae Wan. He translated **Vandetta** by Marie Corelli into Thai. The Thai version was entitled **Khwam Phayabat** (Vengeance). It was serialized in **Lak Witthaya** magazine in 1900. A novel modelled on the translation of **Vandetta** was **Khwam MaiPhayabat** (No Vengeance). It has a place in the history of Thai literature as the first novel, not a translation of a western work. The novel was written by Luang Wilaspariwat and was published in 1903.Thus the Thai novel and short story are fairly recent innovations in Thai literature existing for less than a hundred years.

What is striking about the literature of the Thon Buri and Ratanakosin period is that all the kings played an important role in promoting and creating literary works. That the kings themselves were poets stimulated the quality and quantity of literary output. Original works and translations of this period are of high quality. At this time writers were experiencing internal social change and external influence from the west. Prior to this transitional period the forms and concepts in Thai literature were dominated by Indian culture. Towards the end of this period, however, foreign influence came from a different source, Europe. It is quite evident that the setting up of the printing press in 1844 caused rapid growth in the production, promotion, and appreciation of literature. Most of the works were written in the western style as can be seen in magazine and newspaper articles, short stories, novels and literary translations. Western concepts and tastes were assimilated into the Thai mentality, causing a change in the way of life as well as a change in the form of government. Thus, the revolution of 1932 met with little resistance. Rama VIl was fully aware of the people's disire for a change in the government. It was the King's intention to establish a constitutional monarchy, but the revolution came before he could carry out his plan.

这一时期的一个新发展是散文的写作——散文和各种类型的文章，以传播知识和信息，表达意见和批评。至于短篇小说，它们都是在这一时期开始的。第一位泰国散文家是国王拉玛五世，他写了《帕拉拉皮提西宋端》（Phra Rat Phithi Sipsong Duan），论述每年每月所履行的习俗和仪式。这本书于 1888 年出版。另一位杰出的散文家是丹容（Damrong）王子（1862-1943）。他是历史和考古学方面的专家，在这些领域著述颇丰。第一位短篇小说作家是 1885 年写《三努克尼努克》（Sanukninuk）的皮契特普利查空（Phichitprichakon）王子。小说型态的先驱是化名为梅皖（Mae Wan）的帕拉雅 •素瑞塔拉查（Phraya Surintharacha）。他把玛丽·科雷利（Marie Corelli）的《万德达》（Vandetta）译成泰语。其泰语版本名为《复仇》（Khwam Phayabat）。它在 1900 年连载在拉克维塔亚（Lak Witthaya）杂志上。一部模仿《万德达》译作的小说是《无复仇》《Khwam MaiPhayabat》。它因为是第一部并非译自西方作品的小说而在泰国文学史上占有一席之地。这部小说是由銮 •威拉斯派利瓦特（Luang Wilaspariwat）所写的，出版于 1903 年。因此，泰国小说和短篇小说是泰国文学中较近的创新，它们存在不到一百年。

唐布里和拉达那哥欣时期的文学引人注目的是，所有的国王都在促进和创作文学作品方面发挥了重要作用。国王本身就是诗人，这激发了文学作品的质与量。这一时期的原著和译本质量很高。此时的作家正经历着来自西方的社会内部变革和外部影响。在这一过渡时期之前，泰国文学的形式和观念主要是由印度文化主导的。然而，在这一时期的末期，外国势力有另一个来源，即欧洲。很明显，1844 年印刷机的发明，使文学的创作、推广和鉴赏迅速增长。大多数作品都是西方风格的，这可以在杂志和报纸文章、短篇小说、小说和文学翻译中看到。西方的观念和趣味被融入到泰国人的心态中，导致了生活方式以及政府型态的改变。因此，1932 年的革命几乎没有遇到什么阻力。拉玛七世分意识到人民对政府更迭的不满。国王打算建立君主立宪制，但革命在他实施计划之前就已经到来了。

B. Contemporary Literature (1933-)

The Contemporary Period began in 1933 with the establishment of the constitutional monarchy. Thai literature since the revolution has been geared toward popular literature. It is so because of the demand for reading material from the mass media. Journals and magazines contain not only informative articles but articles to be read for relaxation and pleasure as well. The cinema and the radio are major consumers of popular literature.

Literary forms in this period are not very different from those at the end of the Rattanakosin period. The short story and the novel continue to enjoy great popularity. Translation, poetry, and drama occupy a secondary place.

The reading public is increasingly discriminating, demanding works that are philosophically, artistically, and technically satisfying as well as realistic and topical. Literature that heightens political awareness is not making great strides due to political atmosphere. The novelists do not limit their work to a small group of intellectuals. Some publish this novels as serials in magazines and daily papers which the poor can afford. These novelists appeals to readers of all tastes, taking their main characters from all walks of life and from various parts of the country. Among writers whose work reflects Thai life are *"Kampoon Boontavi", "Sifa", "Kanchana Naganant"*, Nimit Poomitavorn, and *"Dungchui"*. Historical novels are also popular. Some noted writers of this genre are *"Mai Mangdeum", "Seni Sawapong"* Suporn Boonnag, M.R.Kukrit Pramoj, Luang Vichit Vatakarn, Sujib Punyanupab, and *"Yakob"*. There are serious writers who deal with self-made men rebelling against out-dated values. Noted writers of this group are "*Mae Anong", "Sri Burapa"*, Sod Kuramarohit and *"Boonlua"*. Some outstanding writers of romantic novels are *"K. Surangkanang", "Wanasiri", "Duang dao", "P. Netrungsi", "P. Inturapulit"* and Chuwong Chayachinda. Novels about family life are very popular among women readers. Well-known writers of this genre are *"Dokmaisod", "Tomyanti",* and *"Krisana Asoksin"*. Some writers such as *"M.R. Nimitmongkol Naowarat", "Sri Barapa", "Isara Amantakul"* and *"Seni Saowapong"* write novels that express political ideals, Avant-garde writers produce works expressing discontent with the present state of affairs. They focus on social pressure and the agony of the individual. Writers of this group include Pramoon Unhatoop, Rong Wongsawan, Suwanee Sukonta, Krisana Asoksin, Sifa, Botun, and Diprom Chaiwongkiat. Stories of adventure are inspired by Chinese and Japanese works, such as **Mungkorn Yok** translated by W.Na Muang Rung and **Shokun** translated by Tanit Thamasukati. Science fiction gets the

2. 当代文学（1933-）

现代时期始于 1933 年君主立宪制的建立。自革命以来，泰国文学一直倾向于通俗文学。这是因为大众传媒对阅读材料的需求。期刊和杂志不仅包含信息量大的文章，还包括一些可以用来放松和娱乐的文章。电影院和收音机是流行文学的主要消费者。

这一时期的文学形式与拉达那哥欣时期末期的文学形式没有太大区别。短篇小说继续广受欢迎。翻译、诗歌和戏剧占第二位。

读者对作品的鉴赏力越来越强，要求作品既要有哲理性、艺术性和技术性，又要有现实性和主题性。由于政治氛围的影响，提高政治意识的文学并没有取得长足的进步。小说家们的作品并不局限于少数知识分子。有些人以连载的形式在穷人负担得起的杂志和日报上发表这些小说。这些小说家的主要人物来自各行各业和全国各地，吸引了各种口味的读者。在那些反映泰国生活的作家中，有 Kampoon Boontavi、Sifa,、Kanchana Naganant、Nimit Poomitavorn 和 Dungchui。历史小说也很受欢迎。这一流派的一些著名作家有 Mai Mangdeum、Seni Sawapong、Suporn Boonnang、M.R.Kukrit Pramoj、Luang Vichit Vatakan、Sujib Punyanupab 和 Yakob。有些严肃作家探讨反抗过时价值的白手起家的人。这一流派的一些著名作家是“Mai Mangdeum”, “Seni Sawapong”Suporn Boonnag, M.R.Kukrit Pramoj, Luang Vichit Vatakarn, Sujib Punyanupab，和“Yakob”。浪漫主义小说的杰出作家有 K. Surangkanang、Wanasiri、Duang dao、P. Netrungsi、P. Inturapulit 和 Chuwong Chayachinda.。关于家庭生活的小说在女性读者中很受欢迎。这一流派的著名作家有 Dokmaisod、Tomyanti 和 Krisana Asoksin。一些作家如 M.R. Nimitmongkol Naowarat、Sri Barapa、Isara Amantakul 和 Seni Saowapong 等都写了表达政治理想的小说，先锋派作家创作的作品表达了对时局的不满。他们关注社会压力和个人的痛苦。这群作家包括 Pramoon Unhatoop、Rong Wongsawan、Suwanee Sukonta、Krisana Asoksin、Sifa、Botun 和 Diprom Chaiwongkiat。冒险故事的灵感来源于中国和日本的作品，如 W.Na Muang Rung 翻译的 Mungkorn Yok 和 Tanit Thamasukati 翻译的 Shokun。来自日本和美国的科幻小说。Pitayalak 和 Chaiyawat 的 Tida Rajanikorn 就是一个例子。侦探小

inspiration from America and Japan. An example of this genre is Tida Rajanikorn by Pitayalak and Chaiyawat. Detective stories are also very popular. **Tong-ln Tales**, the first detective story by Rama VI, was inspired bythe Sherlock Holmes series. Now detective stories, science fiction, and adventure stories are widely popular with the youth and male readers. Escapist literature, however, has always been the most popular. Early works of this category were the **Khun Thuk Sikhathorn** series by Sangthong, **Ai Pia Duan** (The Shortened Queque) by Ob Chaiwasu, and **Cheu Nan Samkan Chanai** (What's in a name?) by "*Sant Thewarak*". Among comtemporary writers noted for their keen sense of humor are "*Nai Ramkhan*", "*Humorist*", Achin Panchaphan, "*Mananya*", "*Ko Bungkok*", and "*Supaksara*".

The Thai modern short story which emerged in 1885, has made great strides in terms of themes, techniques and subject matter. Short stories of great interest were written between 1929 .1953.During this period Thai writers had had more experience and acquired great skill. Quite a number of short stories were published due 10 the promotion campaigns of several magazines. The first short story contest was organized in 1947. It helped stimulate interest in and cultivate a taste for the short story among the Thais. Masters of this genre are "*Or Udakorn*", Manas Chanyong, M.R. Kukrit Pramoj, "*Rong Wongswan*", Suporn Bunnag, "*Sri-burapha*", "*Sant Tewarak"*, Suwat Woradilok, Withayakorn Chiengkul, and Ussiri Thammachote. These writers employ interesting techniques. Their stories present new ideas and reflect different facets of Thai life.

As for poetry, in spite of is decline in popularity, there is still sizable number of modern poets. Rama VI introduced several forms of verse characterized by new rhyme scheme. Another innovator of poetic forms was Prince Phithayalongkorn. Experimentation with forms can still be seen in the works of several contemporary poets--*"Khru Thep"*, *"Kullasap Rungrudi"*, and Unkarn Kalayanaphong. Old works have been revived by a new group of poets led by Suchit Wongthet and Kwanchai Boonpan. They rewrite old poems, keeping the traditional form and working in new concepts. There are many who see poetry as a vehicle for their philosophy, their views on life and politics. Some poets with this commitment are Thianwan Wannapho, "*Khru Thep*", "*Nai Phi*", Chit Phumisak， "*Ujjeni*", Naowarat Phongbhaiboon, "Khomthuan Khunthanu". Those who excel in the art of poetry are *Kullasap Rungrudi, Phinyo Srichamlong, Chintana* Pinchaliew, and Winai Phoorahong etc.

说也很受欢迎。《唐林故事集》（Tong-ln Tales）是拉玛六世的第一部侦探小说，其灵感来源于福尔摩斯系列小说。现在侦探小说、科幻小说和冒险小说广受青年和男性读者的欢迎。然而，逃避现实主义文学一直是最受欢迎的。这一类别的早期作品有桑·通的 Khun Thuk Sikhathorn 系列、奥布·查瓦苏（Ob Chaiwasu）的 Ai Pia Duan（简称 Queque）和山特 •特瓦拉（Sant Thewarak）的 Cheu Nan Samkan Chanai。在当代以幽默感著称的作家中，有 Nai Ramkhan、幽默家（Humorist）、Achin Panchaphan、Mananya、Ko Bungkok 和 Supaksara。

诞生于 1885 年的泰国现代短篇小说在题材、技巧和题材上都取得了长足的进步。1929 年至 1953 年间，泰国作家创作了大量的短篇小说。由于几家杂志的促销活动，出版了不少短篇小说。第一次短篇小说比赛是在 1947 年组织的。这有助于激发泰国人对短篇小说的兴趣，培养他们的品味。这一流派的大师有奥·伍达空（Or Udakorn）、马那 •禅涌（Manas Chanyong）、M.R.Kukrit Pramoj、“Rong Wongswan”、Suporn Bunnag、“Sri burapha”、“Sant Tewarak”、Suwat Woradilok、With Ayakorn Chiengkul 和 Ussiri Thammachote。这些作家使用有趣的技巧。他们的故事呈现了新的思想，反映了泰国生活的不同方面。

至于诗歌，尽管受欢迎程度在下降，但现代诗人的数量仍然相当可观。拉玛六世介绍了几种以新韵脚为特征的诗歌形式。另一个诗歌形式的创新者是菲塔亚隆空（Phithayalongkorn）王子。在一些当代诗人——Khru Thep、Kullasap Rungrudi 和 Unkarn Kalayanaphong 的作品中，仍然可以看到形式实验。旧的作品被一批以 Suchit Wongthet 和 Kwanchai Boonpan 为首的新诗人复兴了。他们改写旧诗，保留传统的形式和新的概念。有许多人把诗歌看作是他们哲学、人生观和政治观的载体。有些诗人有 Thianwan Wannapho、Khru Thep、Nai Phi、Chit Phumisak、Ujjeni、Naowarat phongbaiboon、khmthun Khunthanu。擅长诗歌艺术的有 Kullasap Rungrudi、Phinyo Srichamlong、Chintana Pinchaliew 和 Winai Phoorahong 等。

The influence of Western poetic forms, especially free verse, can be seen in the works of a few poets. In terms of the relationship between art and the lives of most Thais, nothing comes anywhere near songs. They range from traditional songs to modern and western songs with Thai lyrics. There are also songs that reflect Thai life in rural areas.

Thai traditional drama, which reached its height towards the end of the late Ayuthya period, lost its popularity for a while but began to flourish again in the reign of Rama V, specially **lakorn ram** (dance drama). New types of plays developed in this period, namely **lakorn dukdamban** (an adaptation of western opera), **lakorn phood** (stage play), **lakorn sangkeet** (musical play). Rama VI produced several works of this genre. He also initiated a new type of play called **lakorn phood salab lam** (a play with spoken and sung dialogue). Since then there has not been any new dramatic form except for those modelled on modern drama of the west. They are plays developed by institutions of higher learning, especially Chulalongkorn and Thammasart universities. Furthermore, there are also playwrights, for instance Suchat Sawadsri, whose works are meant to be read rather than performed on the stage.

Plays that are popular with Thai audiences are generally those that have been shown on the screen or television.

The first Thai film was **Miss Suwan**. It was made in 1924. Script writing was based on that of the west. During these early days, scriptwriters of note were Khun Wichitmatra, *Phranboon*, and Prince Bhanuphanyukol. Popular scriptwriters today are Wichit Kunawut, Subha Devakul, Permpol Chey-aroon, and Thaworn Suwan.

Movies could be considered a kind of literature called paraliterature. They comprise different elements, including the filmscript, music, sound, lighting, color, scenery and acting. The industry is the center of several branches of modern technology, as well as a popular medium for ideas and feelings. Some people are worried that the movies will eventually take the place of books.

Other types of plays that should be mentioned here are radio and television plays. Radio plays emerged in 1937. They were broad cast by the Panyaphol troupe in a serial entitled **Khru Mee Dontri Ek**, characterized by word play and humorous incidents. The modern radio play was the work of **baan kap rongrian** (House and School) troupe organized by M.L. Tuey Jumsai and Chareonphun Jumsai. The first television play was the comical **sepha** from the verse narrative **Khun Chang Khun Phan**,

西方诗歌形式，特别是自由诗的影响，在少数诗人的作品中可以看到。就艺术与大多数泰国人的生活之间的关系而言，没有什么能比得上歌曲。从传统歌曲到现代和西方的泰语歌词歌曲。还有反映泰国农村生活的歌曲。

泰国传统戏剧在阿尤提亚晚期达到鼎盛时期，一度失宠，但在拉玛五世统治时期又开始繁荣起来，特别是舞剧。这一时期出现了新的剧种，即改编自西方歌剧的《拉空杜克丹班》(lakorn dukdamban)，舞台剧《拉空婆德》(lakorn phood)，音乐剧《拉空桑克特》(lakorn sangkeet)。拉玛六世创作了几部这种类型的作品。他还开创了一种新的戏剧，叫做《拉空婆德萨拉布拉姆》(lakorn phood salab lam 一种有说唱对话的戏剧)。从那时起，除了模仿西方现代戏剧之外，没有任何新的戏剧形式。它们是由高等院校，特别是朱拉隆功大学和法玛莎大学创作的戏剧。此外，也有剧作家，例如萨瓦德里，他们的作品是为了阅读而不是在舞台上表演。

泰国观众喜闻乐见的戏剧通常是那些在屏幕或电视上播放过的戏剧。

第一部泰国电影是《苏婉小姐》(Miss Suwan)。它是 1924 年摄制的。剧本的写作基于西方的[剧本]。在那早期，著名的编剧是 Khun Wichitmatra、Phranboon 和 Bhanuphanyukol 王子。今天受欢迎的编剧有 Wichit Kunawut、Subha Devakul、 Permpol Chey-aroon 和 Thaworn Suwan。

电影可以被认为是一种被称为准文学的文学。它们包括不同的元素，包括电影剧本、音乐、声音、灯光、色彩、布景和表演。工业是现代技术几个分支的中心，也是思想和感情的流行媒介。有些人担心电影最终会取代书籍。这里应该提到的其他类型的戏剧是广播剧和电视剧。广播剧出现于 1937 年。它们是由班雅婆（Panyaphol）剧团在一个名为 Khru Mee Dontri Ek 的连续剧中广为传播的，其特点是文字游戏和幽默事件。这部现代广播剧是由 M.L.Tuey Jumsai 和 Chareonphun Jumsai 组织的家庭和学校（baan kap rongrian）剧团的作品。第一部电视剧是 1955 年由库丽 •杜利雅潘(Khru Niew Duriyaphan)

performed by Khru Niew Duriyaphan's troupe in 1955. It was aired by the Thai TV Station, the first television station in Thailand.

In Thai contemporary literature, we find both works along traditional line and those which champion new concepts in opposition to conservative values. The latter deals with psychological and social problems as well as changing social values. They also present for consideration new economic and political systems.

Compiled by **Sidha Pinitpouvadol**
Translated by **Pongsri Lekawatana**

的剧团演出的来自叙事诗 Khun Chang Khun Phan 的滑稽的**赛帕**（sepha）。

在泰国当代文学中，我们发现既有走传统路线的作品，也有反对保守价值观的新理念的作品。后者处理的是心理和社会问题以及不断变化的社会价值观。它们还提出了新的经济和政治制度供参考。

Sidha Pinitpouvadol 汇编

Pongsri Lekawatana 翻译

APPENDIX II

KING LI THAI
THE AUTHOR OF TRAIBHUMIKATHA

King Li Thai, the author of **Traihumikatha**, was the grandson of *King Ram Khamhaeng the Great*. He succeeded his father, *King Le Li Thai*, as the fifth monarch of *Sukhothai Kingdom* in 1347 A.D. and was in the reign till 1376 A.D. He was formally titled “Si Suriya Phongsa Rama Maha Thamma Rachathirat” which means “The Greatest Pious King of Ruang Dynasty, the auspicious Solar Race”. He was generally known as **Phra Maha Thamma Racha I** or the Great Pious King the First.

During his father's reign, he proved to be very efficient in political affairs that in 1339 A.D. he was appointed the heir apparent and the ruler of Si Satchanalai, the second in importance town of *Sukhothai Kingdom*. When he became a king he ruled by justice and kindness, His reign was comparatively quiet since no enemy was known to attack his kingdom. *King Li Thai* was celebrated for a great number of royal activities, Many constructions were made, such as, that of the elegant and strong royal palace in brick, of canals, and of an important road called Phra Ruang Road from Sukhothai to Si Satchanalai.

附录二

立泰王

三界论的作者

《三界论》的作者立泰王是国王拉玛·坎汉（Ram Khamhaeng）大帝的孙子。公元 1347 年，他继承了父亲勒立泰王的王位，成为素可泰王国的第五位君主，在位至公元 1376 年。他的正式称号为“Si Suriya Phongsa Rama Maha Thamma Rachathirat”，意思是“阮王朝最伟大的虔诚国王，吉祥的太阳家族”。他通常被称为帕·马哈达摩·拉查一世（Phra Maha Thamma Racha I）或伟大的虔诚国王。

在其父统治期间，他在政治事务上表现得非常娴熟，这使得他在公元 1339 年被任命为素可泰王国第二重镇西萨查那莱（Si Satchanalai）的法定继承人和统治者。当成为一个国王时，他以正义和仁慈来统治，其统治相对平静，因为没有敌人攻击他的王国。立泰王因大量的皇家活动而闻名，他修建了许多建筑，例如，用砖砌成的雅致而坚固的皇宫、运河，以及从素可泰到西萨查那莱的一条重要道路帕拉鸾（Phra Ruang）路。

King Li Thai was the great patron of religious, He was ordained as novice, and in 1362 A.D., as monk at Wat Pa Mamuang. He was the first Thai monarch who was ordained as a Buddhist monk, King Li Thai supported the studies of Buddhism and Brahmanism alike. In 1357 A.D. he sent royal envoys to Ceylon for the Buddha's relics which were later kept in a great stupa at Nakhorn Chum, a town near the present Kam Phaeng Phet province. In 1361 A.D. he invited a great patriarch named Phra Maha Sawami from Ceylon to preach Buddhism in his kingdom.

King Li Thai was famous as endowed with great talents too. He had several stone inscriptions, i.e. the inscriptions nos.2-10, inscribed. These give invaluable evidences and accounts of Thai history during that period. Moreover, he was renowned as an astronomer, astrologer, and the sage of Brahmanism. But he was most celebrated as an expert in Buddhism. He was very well-versed in Buddhist canons. He studied Buddhism deligently with many great monks of that tune. These learned monks are *Maha Thera Muneewong, Anomathassi, Thamma Pala, Maha Thera Sitthattha, Phutthaphong, Panyanantha*, and *Phutthakhosajaraya*. Besides he was the student of two royal sages called Upasena and Atharaya. Inspired by his knowledge of Buddhism and out of his strong will to encourage his people to study Buddhism, King Li Thai composed **Traibhumikatha** in 1345 A.D. six years after he had been appointed the heir apparent. It is the first Thai Buddhist literary text ever known.

Maneepin Phromsuthirak

立泰国王是伟大的宗教赞助人，他于公元 1362 年出家，并在帕玛芒寺（Wat Pa Mamuang）达上为比库。他是第一位被达上为佛教比库的泰国君主，立泰国王支持佛教和婆罗门教的研究。公元 1357 年，他派遣皇家使节到锡兰取回佛像遗物，这些遗物后来被保存在位于今锦屏省附近的一个城镇纳克霍姆（Nakhorn Chum）的一座大佛塔中。公元 1361 年，他邀请锡兰一位名叫帕 •马哈萨瓦密（Phra Maha Sawami）的大长老来他的王国里传教。

立泰国王以才华横溢而闻名。他有几处石碑，即第 2-10 号碑文。这些都为泰国那段时期的历史提供了宝贵的证据和描述。此外，他还以天文学家、占星家和婆罗门教的圣人而闻名。但他是最有名的佛教专家。他精通佛经。他与许多高僧一起学习佛法。这些学识渊博的僧人是圣种大长老（Maha Thera Muneewong，Munivamsa）、最高见（Anomathassi）、法护（Thamma Pala，Dhammapala）、悉达多大长老（Maha Thera Sitthattha）、佛种（Phutthaphong，Buddhavamsa）、慧喜（Panyanantha，Pannananda）和佛音阿吒利（Phutthakhosajaraya，Buddhaghosacarya）。除此之外，他还是两位名叫伍波先那（Upasena）和阿达勒亚（Atharaya，Adaraya）的宫廷学者的学生。李泰国王受到他的佛教知识的启发，并出于鼓励人民学习佛教的强烈意愿，在他被任命为法定继承人的六年后，于公元 1345 年创作了《三界论》。这是有史以来第一部泰国佛教文学作品。

Maneepin Phromsuthirak

APPENDIX III

REFERENCE-TEXTS IN TRAIBHUMIKATHA

A. IN THE PROLOGUE

1. Atthakatha of Caturagama - Commentary on the four former parts of Suttantapitaka.
2. Atthakatha - tika of Abhidhammavatara - Commentary and Sub - commentary on Abhidhammavatara (Plunging into Buddhist Metaphysics).
3. Abhidhamm (attha) sangaha - The Synoptic Essence of Abhidhamma.
4. Sumangalavilasini - Commentary on Dighanikaya or the group of long discourses.
5. Papancasudani - Commentary on Majjhimanikaya or the group of middle long discourses.
6. Saratthapakasini - Commentary on Samyuttanikaya or the group of discourses dealing with kindred sayings.
7. Manorathapurani - Commentary on Anguttaranikaya or the group of discourses dealing with numerical sayings.
8. Linatthapakasini - Sub-commentary on significant parts of Suttantapitaka.
9. Atthakatha-tika of Vinaya - Commentary and Sub-commentary on the Books of Discipline.
10. Dhammapada (Words dealing with the Norm)
11. Mahavagga (The Third part of the Books of Discipline)
12. Dhammamaha(ttha)katha - The Great Commentary on the Norm.
13. Madhuratthavilasini - Commentary on Buddhavamsa or the Buddhas' lineage.
14. Dhammajataka - The Norm Birth Story.

附录三

参考文献-TRAIBHUMIKATHA 中的文本

（一）在序言中

1. Atthakatha of Caturagama -经藏前四部义注
2. Atthakatha-tika of Abhidhammavatara -入阿毗达摩论复注
3. Abhidhamm (attha) sangaha -摄阿毗达摩义论/阿毗达摩概要
4. Sumangalavilasini -长部义注—吉祥悦意
5. Papancasudani -中部义注—破除疑障
6. Saratthapakasini -相应部义注—显扬心义
7. Manorathapurani -增支部义注—满足希求
8. Linatthapakasini -经藏前四部义注的古复注—显扬隐义
9. Atthakatha-tika of Vinaya - 律藏复注
10. Dhammapada - 小部 • 法句
11. Mahavagga -律藏第三部分—大品
12. Dhammamaha(ttha)katha -法大义注
13. Madhuratthavilasini -小部 • 诸佛史义注—显明妙义
14. Dhammajataka - 法[天子]本生，小部·本生·457 经

15.Jinalankara - Descriptive Account of the Conqueror (The LordBuddha).
16.Saratthadipani-Sub-commentary on the Books of Discipline.
17.Buddhavamsa - Lineage of the Buddhas.
18.Sara (ttha) sangaha - Synoptic Essences.
19.Milindapanha - Questions of King Milinda.
20.Paleyya (Dhammahadaya - Heart of the Norm?)
21.Mahanibana - See No. 20 in the Epilogue.
22.Anagatavamsa - The Lineage of the Future (Buddhas).
23.Cariyapitaka - The Canon dealing with the previous conducts of the Lord Buddha.
24.Lokapannatti - The Worldly Concepts.
25.Mahakalpa - The Great Aeon.
26.Arunavati - The Discourse dealing with Arunavati.
27.Samantappasadika - Commentary on Vinayapitaka or the Booksof Discipline.
28.Visuddhimagga - the Path to Purity.
29.Lakkhanabhidhamma - The Buddhist Metaphysics dealing with Characteristic.
30.Anutika Himsadharma - Sub-commentary on Himsadharma.
31.Saririkavinicchaya - Judgement on the Physical Body.
32.Lokuppatti - The Origin of the World.

B. IN THE EPILOGUE[76]*

1. Atthakatha-tika of Caturagama - Commentary and Sub-commentaryon the four former parts of Suttantapitaka or the Books of Dis-courses.
2. Atthakatha-tika of Abhidhammavatara - Commentary and Sub-commentary on Abhidhammavatara.
3. Atthakatha of Abhidhammatthasangaha - Commentary on Abhidhamma-tthasangaha.
4. Sumangalavilasini - Tighanikaya Commentary Dignitary.
5. Papancasudani - Majjhimanikaya - Commentary.
6. Saratthapakasini - Samyuttanikaya - Commentary.

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[76] The reference texts both in the prologue and the epilogue may be a help in checkingeach other in case of the possible errors in transcription.

15. Jinalankara - 胜者庄严，一组礼赞佛陀之偈
16. Saratthadipani- 律藏复注—心义灯
17. Buddhavamsa - 小部•诸佛史
18. Sara (ttha) sangaha - 心要—悉达多尊者 12-13 世纪的作品.
19. Milindapanha - 小部•弥林德问
20. Paleyya (Dhammahadaya 法心[分别]？—分别论最后一品
21. Mahanibana - 长部•大因缘[经]
22. Anagatavamsa - 未来史，斯里兰卡咖沙巴尊者所著的一部关于未来佛的作品.
23. Cariyapitaka - 小部•所行藏
24. Lokapannatti - 世间施设
25. Mahakalpa - 大劫
26. Arunavati -相应部•梵天相应•阿卢那瓦帝经
27. Samantappasadika - 律藏义注—普端严
28. Visuddhimagga - 清净之道
29. Lakkhanabhidhamma -佛教形而上学的处理特点（十万论）
30. Anutika Himsadharma - hiṃsādhamma（害法？）复注
31. Saririkavinicchaya -[色]身分别
32. Lokuppatti - 世界起源

（二）在结语中*[77]

1. Atthakatha-tika of Caturagama – 经藏前四部的义注及复注
2. Atthakatha-tika of Abhidhammavatara - 入阿毗达摩论义注及复注
3. Atthakatha of Abhidhammatthasangaha - 摄阿毗达摩义论义注
4. Sumangalavilasini - 长部义注—吉祥悦意
5. Papancasudani - 中部义注—破除疑障
6. Saratthapakasini - 相应部义注—显扬心义

[77] 序言和结语中的参考文本可能有助于相互核对，以防抄写中可能出现的错误。

7. Manorathapurani · Angutlaranikaya · Commentary.
8. Linatthapakasini - Sub-commentary on some significant parts of the Books of Discourses.
9. Atthakatha-tika of Vinayapitaka - Commentary and Sub-commen-tary on the Books of Discipline.
10.Dharmamaha (artha) katha - The Great Commentary on the Norm.11. Madhuratthavilasini - Commentary on Buddhavamsa or the Buddhas lineage.
11.Jatakatthakatha - Commentary on Jataka or the Birth Stories.
12.Jinalankara - Descriptive Account of the Conqueror (the Lord Buddha).
13.Bodhivamsa - The Lineage of the Bodies Tril.
14.Sara (ttha) sangaha - Synoptic Essences.
15.Abhidhammatthasangaha - The Synoptic Essence of Abhidhamma.
16.Abhidhammavatara - Plunging into Buddhist Metaphysics.
17.Milinda (panha) - (Questions of) King Milinda.
18.Dharmahadaya - Heart of the Norm.
19.Mahanibana - May be Mahaparinibbana - The Great Passing away of the Lord Buddha or Mahanidana - The Great Low of Cause and Effect.
20.Buddhavamsa - The Lineage of the Buddhas.
21.Anagatavamsa - The Lineage of the Future (Buddhas)
22.Cariyapitaka - The Canon dealing with the previous conduct ofthe Lord Buddha.
23.Dhammapada - Words dealing with the Norm.
24.Lokapannatti - The Worldly Concepts.
25.Mahakalpa - The Great Aeon.
26.Barunavatisutra - May be Arunavatisutra - See No.26 in the Prologue.
27.Samantappasadika - Commentary on the Books of Discipline.
28.Visuddhimagga - The Path to Purity.
29.Lakkhanadidharma - The Norm begin with the characteristics (maybe the same as No.29 in the Prologue, but due to mistranscription the word appeared differently).
30.Anupatika - may be the same as No. 30 in the Prologue.
31.Lokuppatti - The Origin of the World.
32.Saririkavinicchaya - Judgement on the Physical Body.

7. Manorathapurani - 增支部义注—满足希求
8. Linatthapakasini - 经藏前四部义注的古复注—显扬隐义
9. Atthakatha-tika of Vinayapitaka – 律藏义注及复注
10. Dharmamaha (artha) katha - 小部•诸佛史义注—显明妙义
11. Jatakatthakatha – 本生义注
12. Jinalankara - 胜者庄严，一组礼赞佛陀之偈
13. Bodhivamsa - 小部•诸佛史
14. Sara (ttha) sangaha - 心要—悉达多尊者 12-13 世纪的作品
15. Abhidhammatthasangaha -摄阿毗达摩义论/阿毗达摩概要
16. Abhidhammavatara - 入阿毗达摩论
17. Milinda (panha) -小部•弥林德问
18. Dharmahadaya - 法心[分别]？—分别论最后一品
19. Mahanibana – 可能是长部•大般涅槃经或大因缘经
20. Buddhavamsa - 小部•诸佛史
21. Anagatavamsa – 未来（佛）史
22. Cariyapitaka - 小部•所行藏
23. Dhammapada - 小部•法句
24. Lokapannatti – 世间施设
25. Mahakalpa – 大劫
26. Barunavatisutra – 可能是相应部•梵天相应•阿卢那瓦帝经
27. Samantappasadika – 律藏义注—普端严
28. Visuddhimagga – 清净之道
29. Lakkhanadidharma - 十万论（以特征为始的法）
30. Anupatika – 可能与序言的第三十条一样.
31. Lokuppatti -世界起源
32. Saririkavinicchaya – [色]身分别

APPENDIX IV

THIRTY-ONE DOMAINS IN THE THREE PLANES

1.**Sensuous Planes** (Kamabhumi)

(The plane of beings who still involve in sensory enjoyment)

1.1**The Four Domains of Loss and Woe**

1) 1.1.1 Hell (Niraya)

2) 1.1.2 Animal kingdom (Tiracchana yoni)
They have no world of their own, but live generally in this world.

3) 1.1.3 Departed beings realm (Pittivisaya)
They have no world of their own, but live in forest, dirty surroundings.

4) 1.1.4 Demon company (Asurakaya)

5) 1.2 **Human Domain**

1.3**The Six Domains of Sensuous Divine Beings**

6) 1.3.1 The realm of the Four Great Guardian Kings.
(Catumaharajika)

7) 1.3.2 The realm of the Thirty-three divine beings.
(Tavatimsa)

8) 1.3.3 The realm of the “out of pain” divine beings.
(Yama)

9) 1.3.4 The realm of the “pleased” happy dweller divine beings. **(Tusita)**

10) 1.3.5 The realm of the divine beings who delight in their own creation. **(Nimmanarati)**

11) 1.3.6 The realm of the divine beings who make others creation serve their own ends.
(Paranimmitavasavatti)

附录四

三界中的三十一地

1.**欲界** (Kamabhumi)

(仍然沉溺于欲乐享受的有情之界)

1.1 **四恶趣**

1) 1.1.1 地狱 (Niraya)

2) 1.1.2 畜生界 (Tiracchana yoni)

它们没有自己单独的世界，而通常生活在这个世界。

3) 1.1.3 鬼界 (Pittivisaya)

他们没有自己单独的世界，而只是生活在森林、肮脏的环境中。

4) 1.1.4 阿苏罗界 (Asurakaya)

5) 1.2 **人界**

1.3 **欲界天人的六地**

6) 1.3.1 四大王天 **(Catumaharajika)**

7) 1.3.2 三十三天 **(Tavatimsa)**

8) 1.3.3 亚马天 **(Yama)**

9) 1.3.4 喜足天 **(Tusita)**

10) 1.3.5 化乐天 **(Nimmanarati)**

11) 1.3.6 他化自在天 **(Paranimmitavasavatti)**

2.**Corporeal Planes** (Rupabhumi)
(The plane of beings who involve in Absorption or Deep Trance obtained from material object meditation)

Sixteen Domains of Corporeal Divine Beings or Rupabrahmas

12) 2.1 The Domain of the Retinue Brahmas
(Parisajja)

13) 2.2 The Domain of the Minister Brahmas
(Purohita)

14) 2.3 The Domain of the Great Brahmas
(Mahabrahma)

The above three resulted from the First Jhana or the First Absorption.

15) 2.4 The Domain of the Minor Lustre Brahmas
(Parittabha)

16) 2.5 The Domian of the Infinite Lustre Brahmas
(Appamanabha)

17) 2.6 The Domain of the Radiant Brahmas
(Abhassara)

The above three resulted from the Second Jhana or the Second Absorption.

18) 2.7 The Domain of the Minor Aura Brahmas
(Parittasubha)

19) 2.8 The Domain of the Infinite Aura Brahmas
(Appamanasubha)

20) 2.9 The Domain of the Steady Aura Brahmas
(Subhakinha)

The above three resulted from the Third Jhana or the Third Abosorption.

21) 2.10 The Domain of the Extensive Result Brahmas
(Vehapphala)

22) 2.11 The Domain of the Unconscious Beings
(Asannisatta)[78]

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[78] The world is of two forms : Asannisatta or Asannasatta with the same meaning :the uncoscious being.

2.**色界** (Rupabhumi)

(进入由色界所缘定中获得的安止定的有情之界)

色界梵天人（Rupabrahmas）的十六地

12) 2.1 梵众天

(Parisajja)

13) 2.2 梵辅天

(Purohita)

14) 2.3 大梵天

(Mahabrahma)

以上三层天是初禅的果报。

15) 2.4 少光天

(Parittabha)

16) 2.5 无量光天

(Appamanabha)

17) 2.6 流光天（古代翻译为光音天）

(Abhassara)

以上三地是第二禅的果报。

18) 2.7 少净天

(Parittasubha)

19) 2.8 无量净天

(Appamanasubha)

20) 2.9 遍净天

(Subhakinha)

以上三地是第三禅的果报。

21) 2.10 广果天

(Vehapphala)

22) 2.11 无想有情天

(Asannisatta)[79]

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[79] The world is of two forms : Asannisatta or Asannasatta with the same meaning :the uncoscious being.

Five Suddhavasa

(The Pure Abodes or the Abodes of the Purified Ones. They are dwelling places of the Noble Ones called Anagami: the Non-returners).

23) 2.12 The Domain of the Durable Brahmas **(Aviha)**

24) 2.13 The Domain of the Serene or Unworried Brahmas **(Atappa)**

25) 2.14 The Domain of the Pleasantly Visible Brahmas **(Sudassa)**

26) 2.15 The Domain of the Clearly Visioned Brahmas **(Sudassi)**

27) 2. l6 The Domain of the Highest Brahmas **(Akanittha)**

3. **The Incorporeal Plane** (Arupabhumi)

(The Plane of beings who involve in Absorption or Deep Trance gained from non-material object meditation)

28) 3.1 The Domain of the Infinite Sphere **(Akasanancayatana)**

29) 3.2 The Domain of the Infinite Consciousness Sphere **(Vinnanancayatana)**

30) 3.3The Domain of Nothingness Sphere **(Akincannayatana)**

31) 3.4The Domain of the Neither Perception nor Non-perception Sphere **(Nevasannanasannayatana)**

Sujib Punyanubhab

五净居天（Five Suddhavasa）

(它们是不来圣者（Anagami）居住之地)

23) 2.12 无烦天

(Aviha)

24) 2.13 无热天

(Atappa)

25) 2.14 善现天

(Sudassa)

26) 2.15 善见天

(Sudassi)

27) 2. 16 色究竟天

(Akanittha)

3. **无色界** (Arupabhumi)

(进入由无色所缘定而得到的安止定的有情之界)

28) 3.1 空无边处

(Akasanancayatana)

29) 3.2 识无边处

(Vinnanancayatana)

30) 3.3 无所有处

(Akincannayatana)

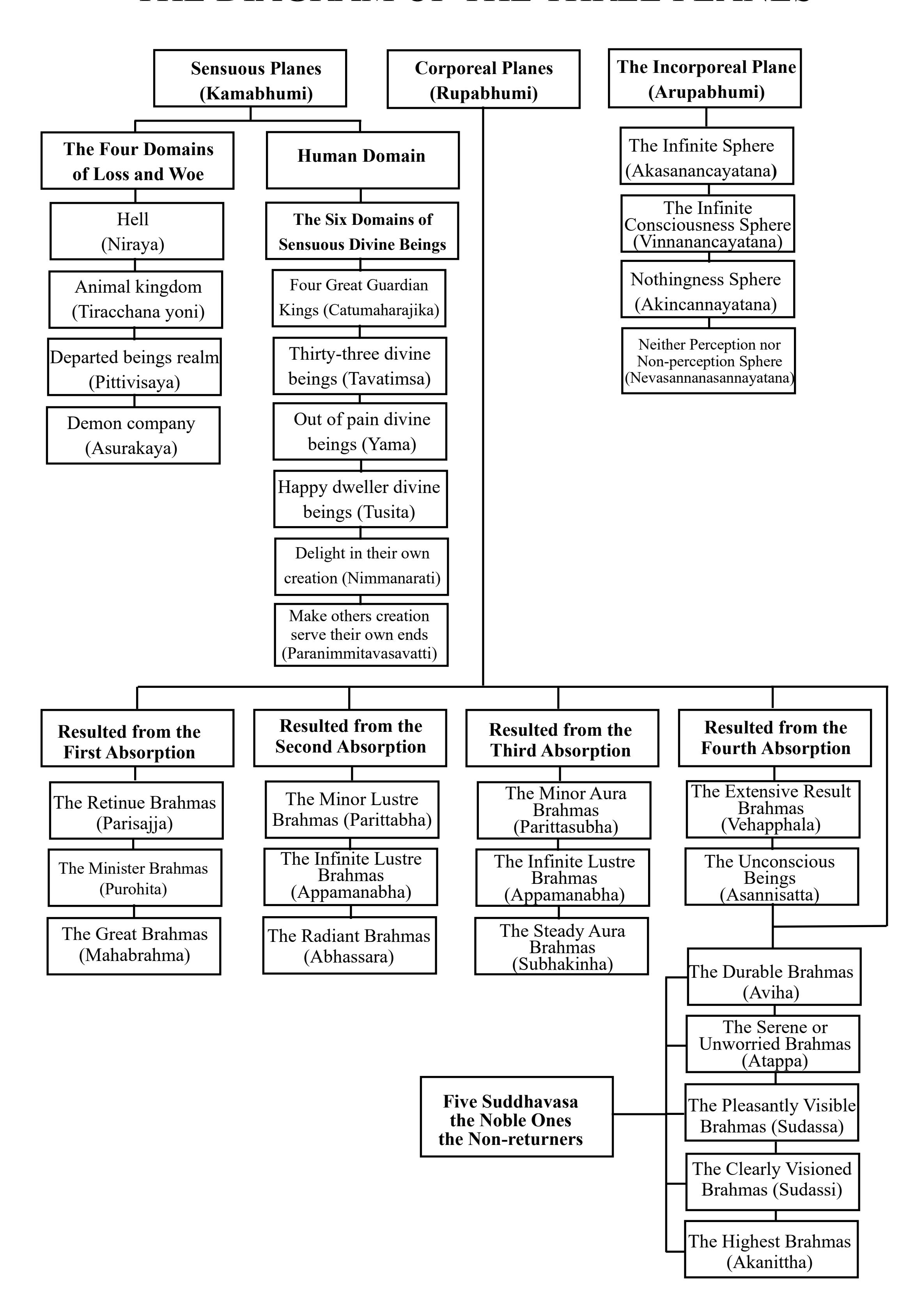
31) 3.4 非想非非想处

(Nevasannanasannayatana)

Sujib Punyanubhab

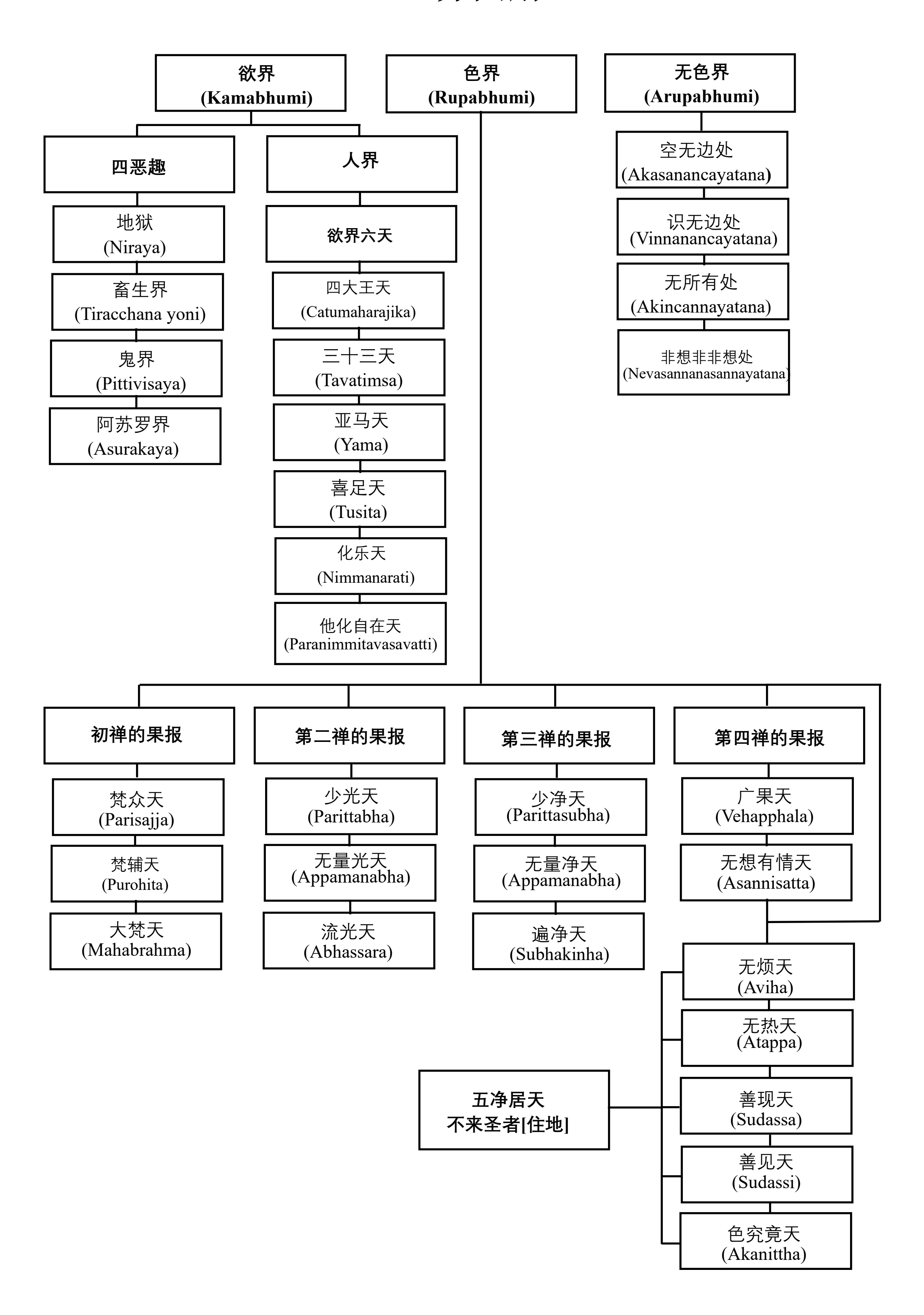
APPENDIX V

THE DIAGRAM OF THE THREE PLANES



附录五

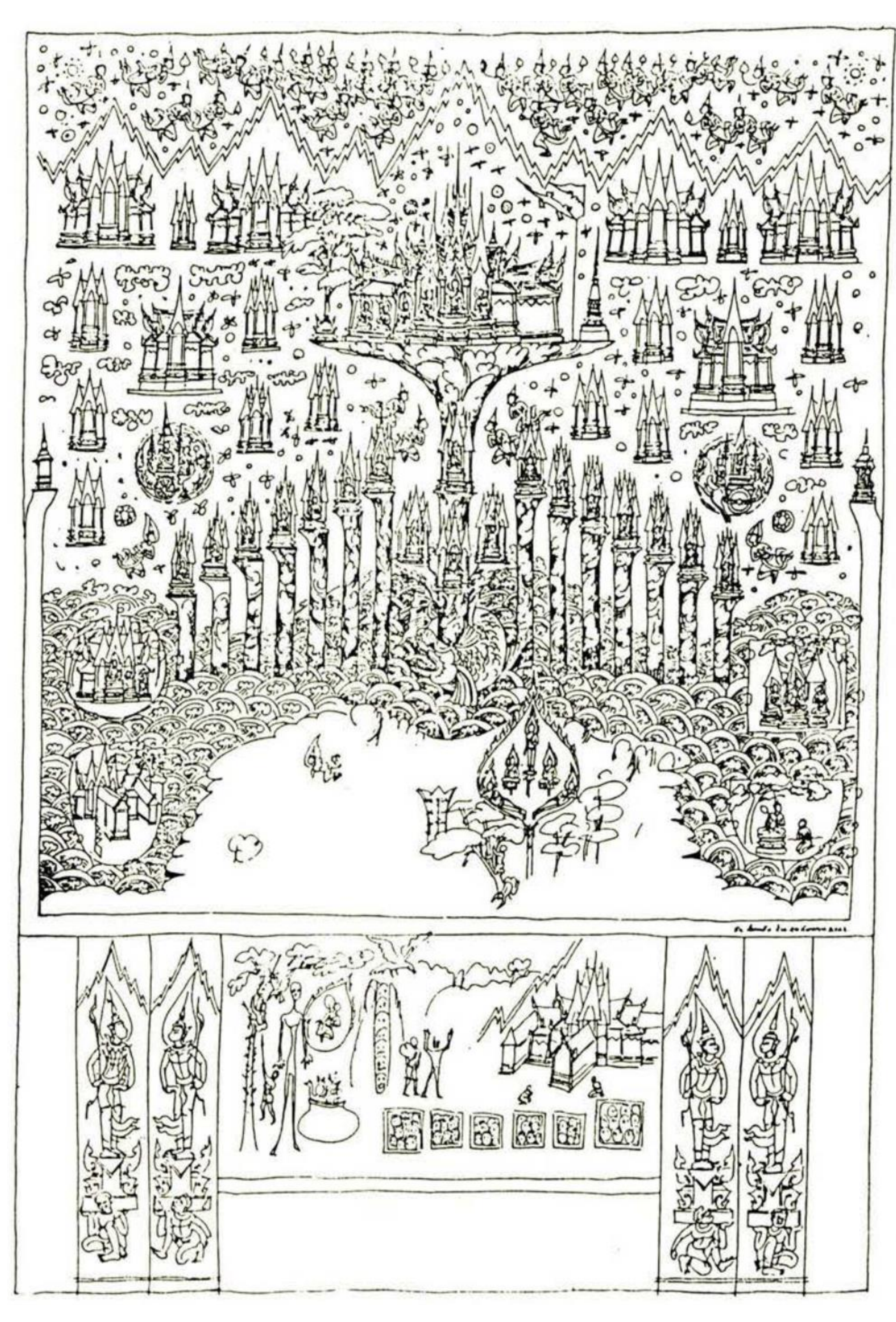
三界图解



欲界
(Kamabhumi)
色界
(Rupabhumi)
无色界
(Arupabhumi)
四恶趣
人界
地狱
(Niraya)
畜生界
(Tiracchana yoni)
鬼界
(Pittivisaya)
阿苏罗界
(Asurakaya)
欲界六天
四大王天
(Catumaharajika)
三十三天
(Tavatimsa)
亚马天
(Yama)
喜足天
(Tusita)
化乐天
(Nimmanarati)
他化自在天
(Paranimmitavasavatti)
空无边处
(Akasanancayatana)
识无边处
(Vinnanancayatana)
无所有处
(Akincannayatana)
非想非非想处
(Nevasannanasannayatana)
初禅的果报
梵众天
(Parisajja)
梵辅天
(Purohita)
大梵天
(Mahabrahma)
第二禅的果报
少光天
(Parittabha)
无量光天
(Appamanabha)
流光天
(Abhassara)
第三禅的果报
少净天
(Parittasubha)
无量净天
(Appamanabha)
遍净天
(Subhakinha)
第四禅的果报
广果天
(Vehapphala)
无想有情天
(Asannisatta)
无烦天
(Aviha)
无热天
(Atappa)
善现天
(Sudassa)
善见天
(Sudassi)
色究竟天
(Akanittha)
五净居天
不来圣者[住地]

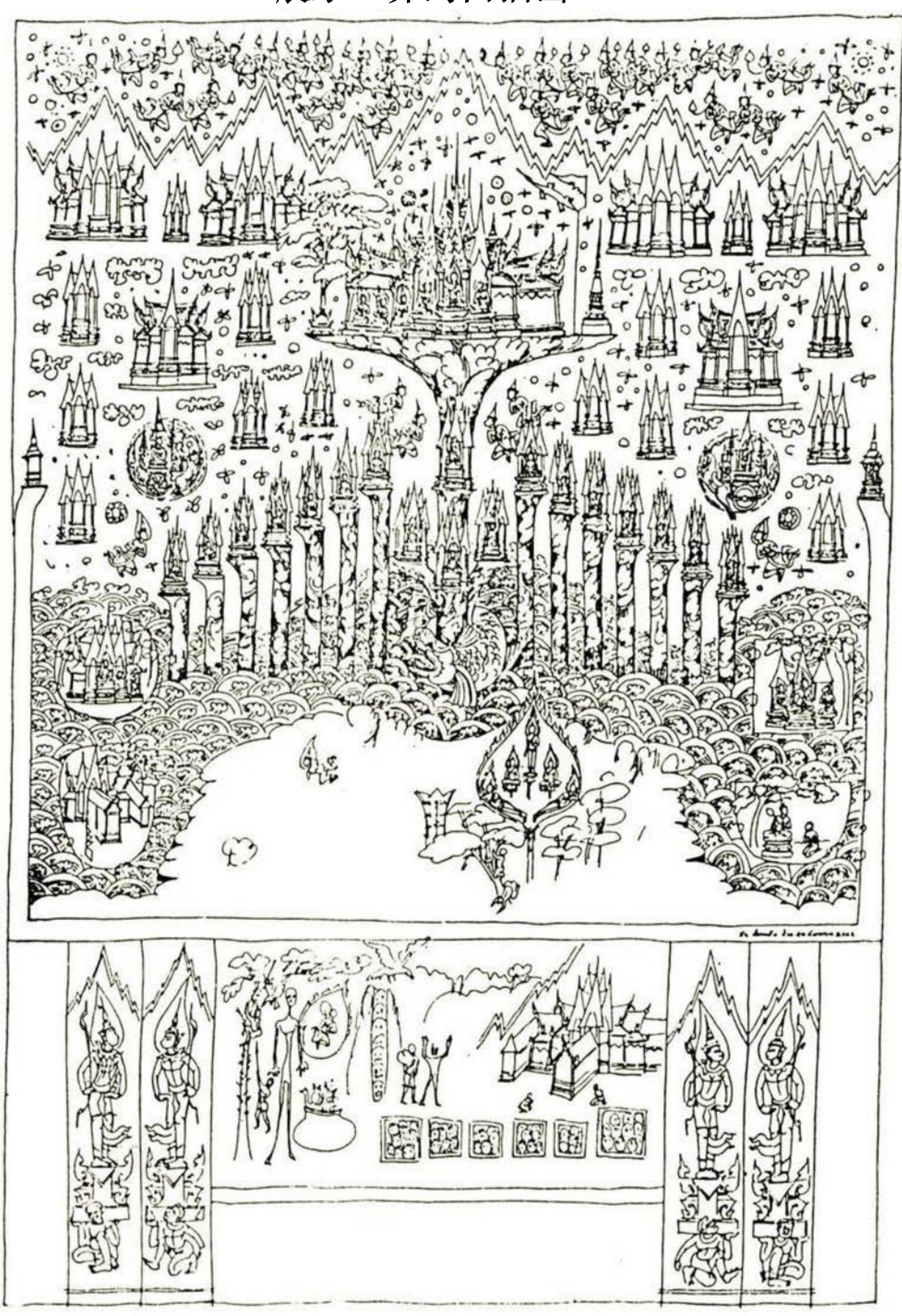
APPENDIX IV

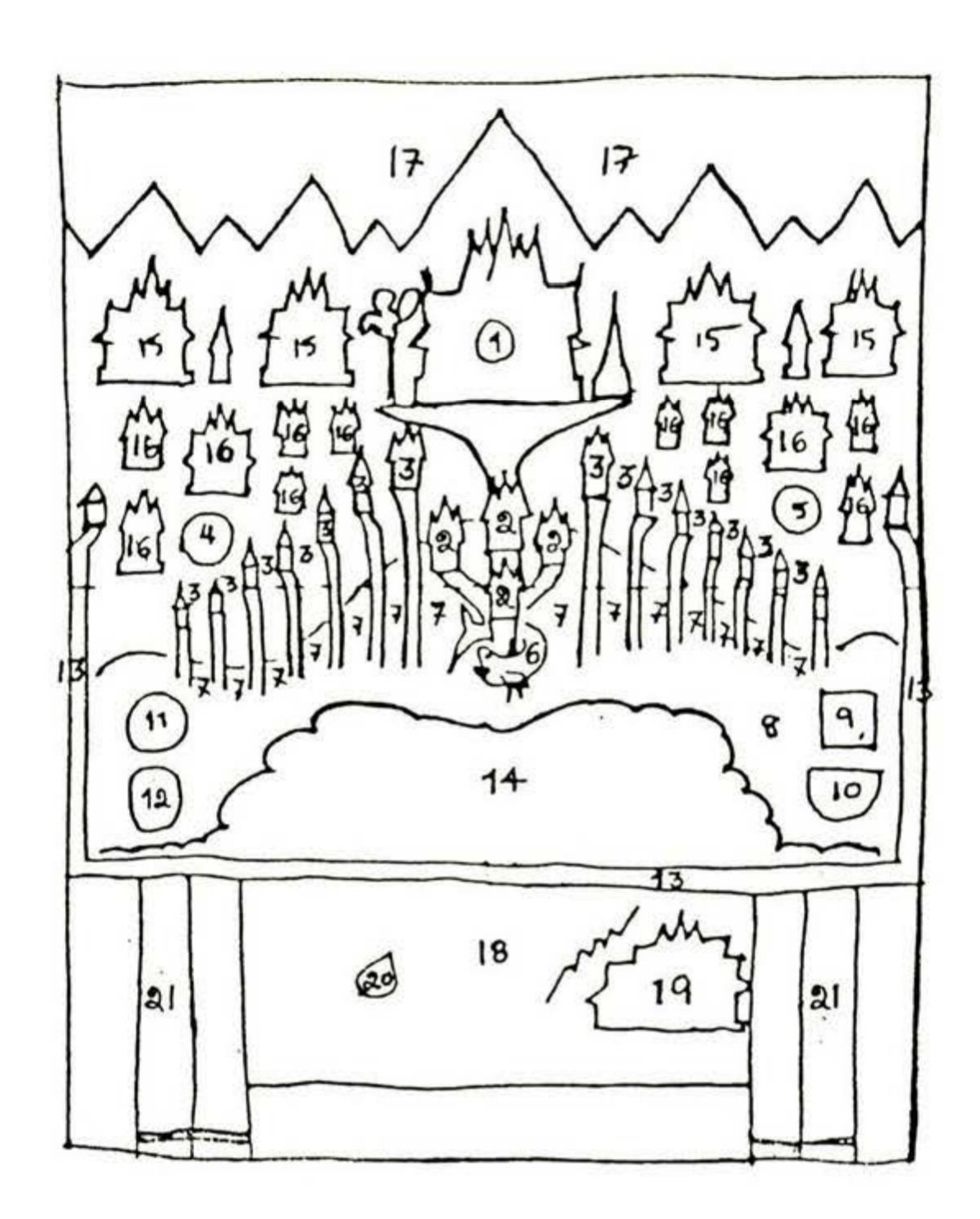
THE LINE DRAWING WHICH SHOWS THE THREE PLANES



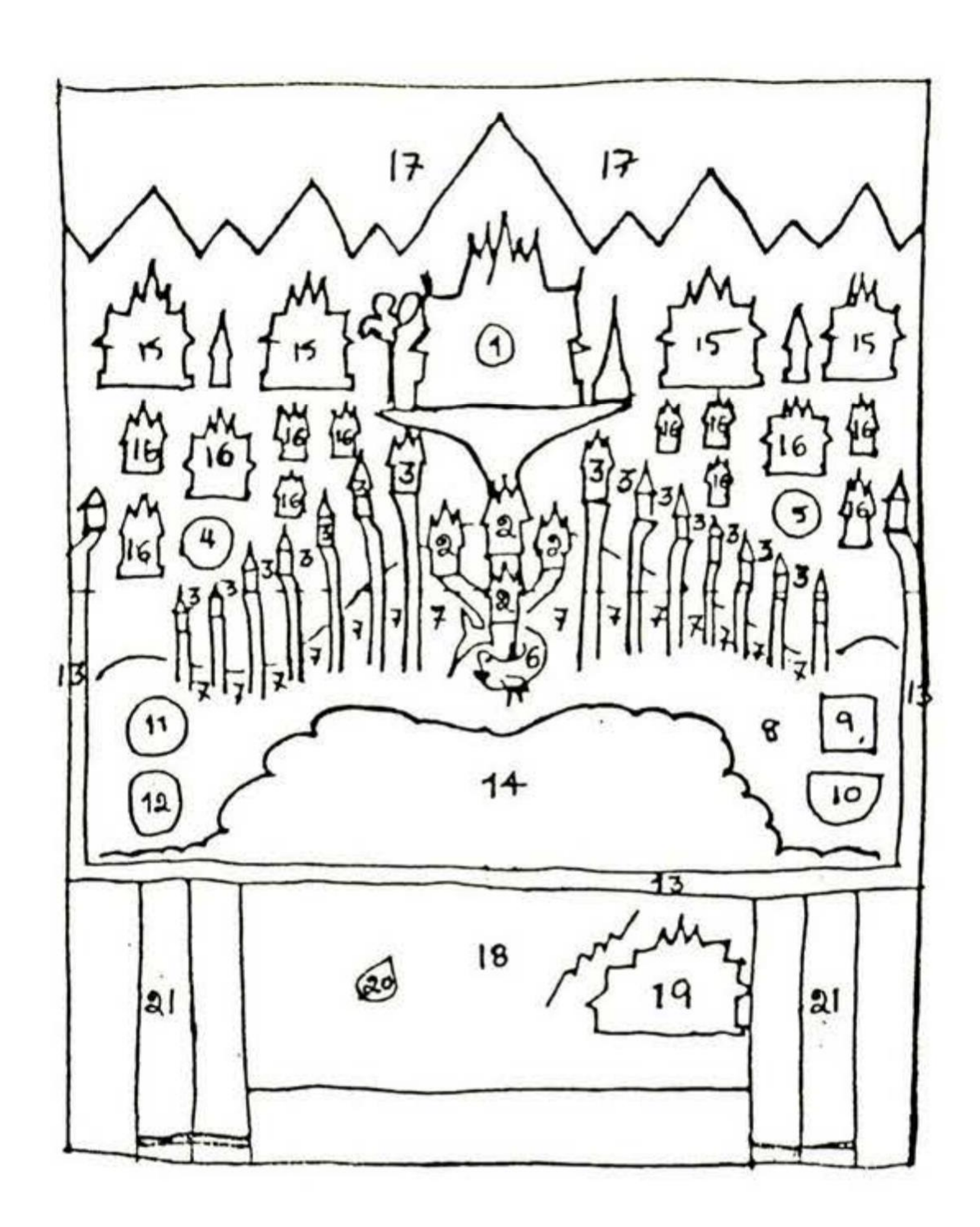
附录六

展示三界的白描画





1. Sumeru Mountain
2. The Four Divine Guardian Kings domains.
3. Sattaparibhanda Mountains (The Seven Surrounding Mountains)
4. Suriya Devaputta (The Sun God)
5. Candra Devaputta (The Moon God)
6. Ananda Fish (The Giant Fish that maintains the Earth)
7. Sidantara Sea.
8. The Ocean
9. Uttarakuru Continent.
10. Purvavideha Continent.



1. 须弥山
2. 四王天地
3. 七围山（Sattaparibhanda Mountains）
4. 日天子 (Suriya Devaputta)
5. 月天子 (Candra Devaputta)
6. 阿难德鱼 (Ananda Fish)
7. 西丹达勒海（Sidantara Sea）.
8. 大海
9. 北古卢洲（Uttarakuru Continent）
10. 东胜身洲（Purvavideha Continent）

11. Amaragoyana Continent.
12. Jambu Continent.
13. The Encircling Wall of the Universe.
14. In this vicinity Himavanta Forest and Cities in the Buddha's time were drawn.
15. It might be, according to the painter's the Four Incorporeal Brahmas domains.
16. It might be according to the painter's idea, the Sixteen Corporeal Brahmas domains.
17. Devine beings, ascetics and Vidyadharas (a class of Semi-divine beings) flying to worship the Lord Buddha.
18. The Scenes of hell.
19. The Castle of Yama, the hell's ruler who is judging sinful beings.
20. Venerable Malaya, the noble Buddhist monk, went to hell to relieve those tortured beings.
21. The Door Guardians.

Note: The scene of the Universe was not copied from the wall behind the Buddhas' main statue of any special monastery but written by collecting and putting scenes from various monasteries into one picture. The monasteries selected for being patterns of the picture were Wat Tusitaram (Dhonburi), Wat Suvarnaram (Dhonburi), Wat Rajasiddharam (Dhonburi) and Wat Yai Indaram (Cholburi).

English version by **Son Simatrang**

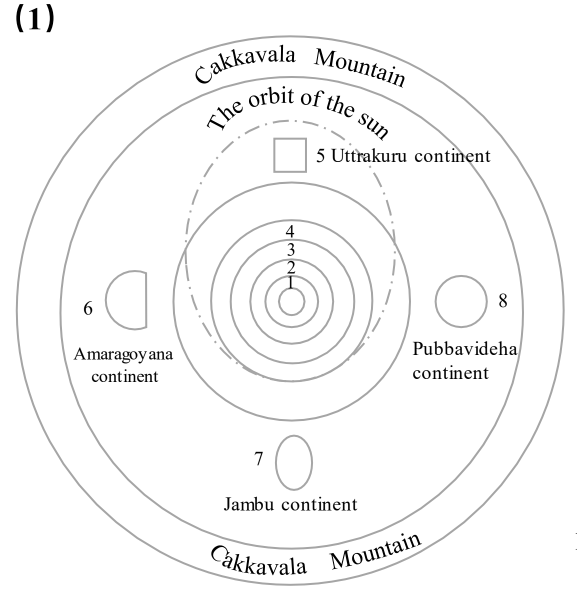
11. 西牛货洲（Amaragoyana Continent）
12. [南]瞻部洲（Jambu Continent）
13. 轮围墙
14. 在这附近的雪山森林和佛陀时代的城市都被画出来了。
15. 这可能是，根据画家[想法]所画的四处无色界梵天地
16. 这可能是根据画家的想法，十六个色界梵天地
17. 天人、苦行者和毗底耶陀罗（Vidyadhara 一类半神）飞来礼敬佛陀
18. 地狱界
19. 审判恶人的地狱统治者阎魔王的宫殿
20. 佛教的圣僧-尊者马那亚（Venerable Malaya）去地狱解救受苦的有情。[80]
21. 门的守护者

注：宇宙之图不是从任何一座寺院的佛像主像后的墙上复制的，而是把各个寺院的景象收集并放在一幅图画中写成的。被选为这幅画图案的寺院有吞武里（Dhonburi）的都西达朗寺（Wat Tusitaram）、苏瓦纳朗寺（Wat Suvarnaram）、拉贾悉达朗寺（Wat Rajasiddharam）和孔布里（Cholburi）的夜因德朗寺（Wat Yai Indaram）（孔布里）。

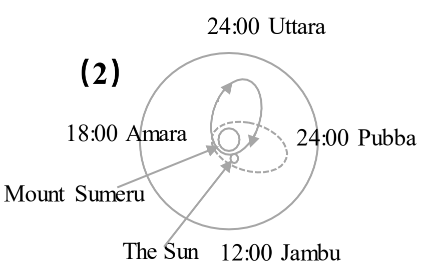
Son Simatrang 英译

[80] 上座部佛教并不认为有人能解救地狱的有情，这应该只是尊者去到地狱了解他们所受之苦和苦因。

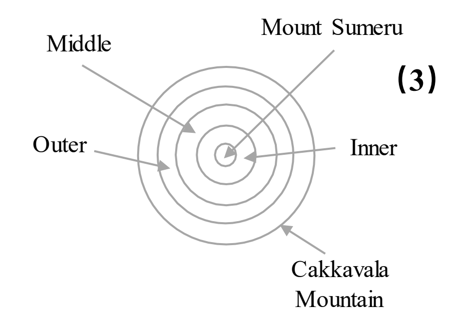
APPENDIX VII
THE ORBIT OF THE SUN

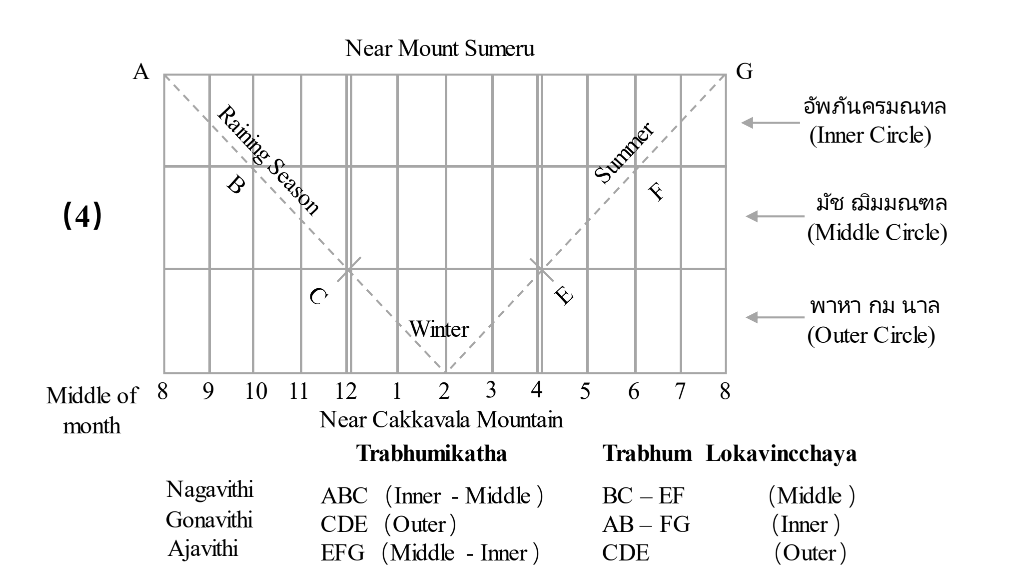


1. Mount Sumeru
2. The Sidantara Sea
3. Mount Yugandhara
4. Assaganna
5. Uttarakuru Continent
6. Amaragoyana Continent
7. Jambu Continent
8. Pubbavideha Continent



The eighth month in the Jambu Continent (the Sun travels near Mount Sumeru within the inner circle) is equal to the fifth month in the Amaragoyanna Continent (the Sun travels in the middle circle) and equal to the second month in the Uttarakuru Continent (the Sun travels in the outer circle near Cakkavala Mountain) and equal to the eleventh month in the Pubbavideha Continent (the Sun travels in the middle circle).

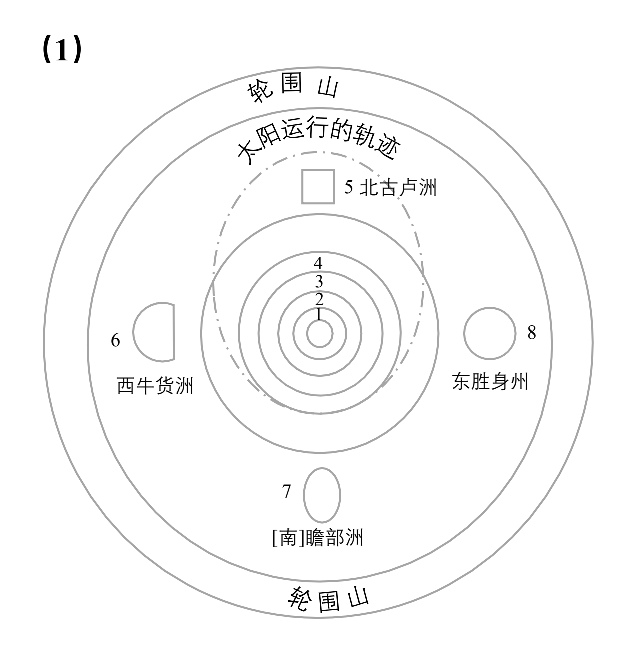




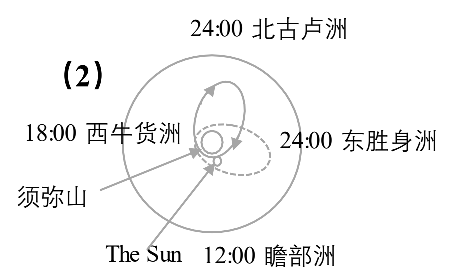
	Trabhumikatha	Trabhum Lokavincchaya	
Nagavithi	ABC (Inner - Middle)	BC – EF	(Middle)
Gonavithi	CDE (Outer)	AB – FG	(Inner)
Ajavithi	EFG (Middle - Inner)	CDE	(Outer)

附录七

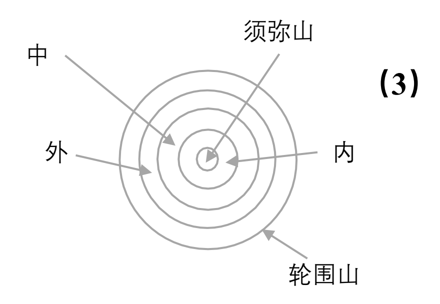
太阳运行轨迹

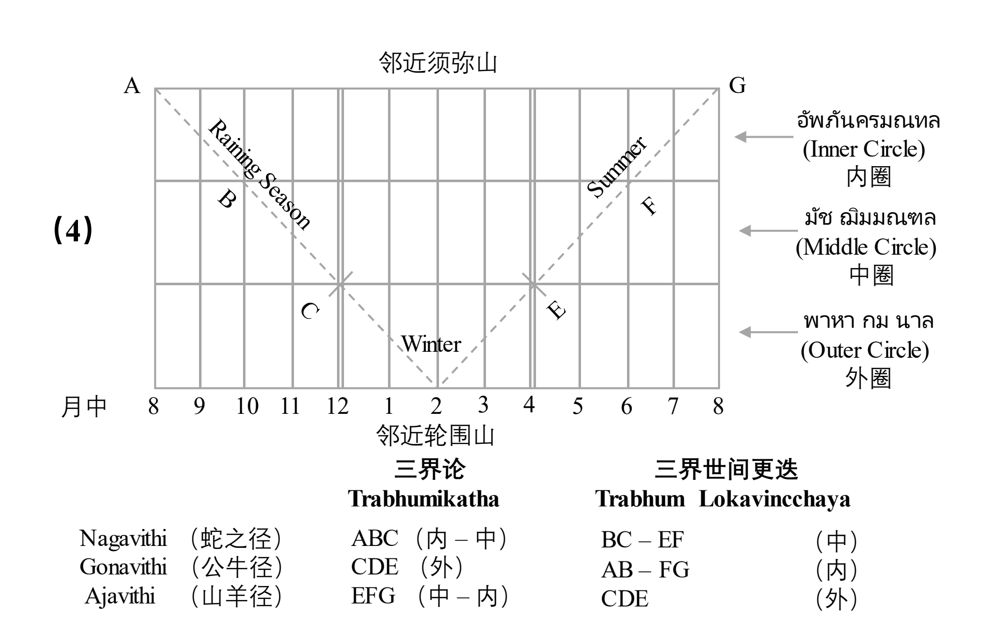


l. 须弥山
2. 西丹达勒海
3. 持双山
4. 马耳山
5. 北古卢洲
6. 西牛货洲
7.[南]瞻部洲
8. 东胜身洲



瞻部洲的8月（太阳在内圈内靠近须弥山移动）等于西牛货洲的 5月（太阳在中圈旅行），等于北古卢洲的2月（太阳在轮围山附近的外圈运行），等于东胜身洲的11月（太阳在中圈运行）。





APPENDIX VIII

THE TENFOLD CODE OF KINGS*[81]

(Dasavidharajadhamma)

1. Alms - giving	- Dana
2. Moral conduct	- Sila
3. Giving up	- Pariccaga
4. Straightness	-Ajjava
5. Gentleness	-Maddava
6. Self restriction	-Tapa
7. Non – anger	-Akkodha
8. Non – violence	-Avihimsa
9. Forbearance	- Khanti
10. Non -opposition	- Avirodhana

This tenfold code can be applied to all levels of governing bodies.

[81] Only the Pali term for "the tenfold code of kings" was mentioned, the ten points are given here.

附录七

十种王法[82]

(Dasavidharajadhamma)

1.	布施	- Dana
2.	持戒	- Sila
3.	舍离	- Pariccaga
4.	正直	-Ajjava
5.	柔和	-Maddava
6.	自制	-Tapa
7.	无嗔	-Akkodha
8.	无害	-Avihimsa
9.	忍耐	- Khanti
10.	少敌	- Avirodhana

这十种行为规范可以应用于所有层次的政体。

[82] 可以意译为王权的十种行为规范。[前文]只提到了“十种王法”这个巴利词，现在给出了具体内容。

APPENDIX IX

THE WORLD OF SRI ARIYA

The introduction of Traibhumikatha concludes that whoever has a desire to be born during the time of the Venerable Sri Ariya Metteyya, has to listen to the recitation of this story attentively.

Who then is Sri Ariya Metteyya? Sri Ariya Metteyya is the future Buddha, the 5th of the present age. According to the Buddhist tradition, his time is the age of ideal happiness and perfect prosperity. During his time the earth is clean and fertile. The land is covered with green. Trees and plants grow by themselves. The yield fruit plentifully all the year round. Rivers and pools never dry. Their water is clear and clean.

The weather is absolutely perfect. It is neither too hot nor too cold. The amount of rain in every place is just right. It rains during the only. Floods or storms never occur.

World inhabitants are very healthy. There is not any illness excepting for over-eating and old age. The disabled are never born among them. They are equally beautiful and handsome.

Men are meritorious. They are refrained from killing living beings, dishonesty, lying and perjury. Husbands and wives never quarrel with each other. They never commit adultery. Women can remain in their own family after their marriage.

People live peacefully together in villages under the rule of a village leader. They do not have to work because food is abound, and every wanted object, such as clothes and ornaments, can be obtained from the wishing tree. Therefore all men are equal in every aspect.

The world of Sri Ariya Metteyya is full of pleasure and happiness as if it is the Heaven of the Four World Guardian or the land of UttarakuruDvipa. It is the ideal world of the Buddhist even in the present time.

Maneepin Phromsuthirak

附录八

圣慈氏[佛]的世界

《三界论》的前言总结说，任何人想生于尊贵的圣慈氏（**Sriya Metteyya**）时代，都必须认真聆听这个故事的读诵。

那么谁是圣慈氏？圣慈氏是未来的佛陀，此劫的第五位。根据佛教传统，他的时代是理想幸福和完美繁荣的时代。在他的时代，大地干净而又肥沃。这片土地被绿色覆盖着。树木和植物自己生长。一年四季果实丰盛。江河湖水永不干涸。它们的水清澈洁净。

天气真是完美。它既不太热也不太冷。每个地方的降雨量都恰到好处。它适时降雨。洪水和风暴从不发生。

世间的居民都很健康。除了吃得过多和衰老以外，没有什么疾病。残疾人从来就不在他们中间出生。他们同等美丽与英俊。

人们皆具善德。他们被禁止杀生，不诚实，说谎和伪证。夫妻之间从不吵架。他们从不通奸。妇女婚后可以留在自己家里。

居于村里的人民在村长的统治下和平共处。他们不必工作，因为食物丰富，每一件想要的东西，如衣服和装饰品，都可以从如愿树上获得。因此，所有人在各方面都是平等的。

圣慈氏的世界充满了快乐和幸福，就好像它是四大王天或是北古卢洲。它是佛教在当代的理想世界。

Maneepin Phromsuthirak

APPENDIX X

BIRTH， DEATH AND KARMA

Four Modes of Birth

1) Egg-born Beings (Andaja)
2) Womb born Beings (Jalabuja)
3) Moisture born Beings (Samsedaja)
4) Spontaneously born Beings (Opapatika)

Four Causes of Death

1) Kammakkhaya - Exhaustion of Reproductive Karmic Energy
2) Ayukkhaya - the expiration of life-term
3) Ubhayakkhaya - the Simultaneous exhaustion of reproductive karmic energy and the expiration of the life-term
4) Upacchedaka - Kamma - The opposing action of a stronger Karma unexpectedly obstructing the flow of the reproductive karma before the life-term expires.

The first three are collectively called Kalamarana (timely deaths)

The fourth is known as Akalamarana (Untimely death)

12 Kinds of Karma

1. Janaka karma : Reproductive Karma
2. Upatthambhaka karma : Supportive Karma
3. Upapilaka karma : Counter active Karma
4. Upaghataka karma : Destructive Karma
5. Garu karma : Weighty or Serious Karma
6. Asanna karma : Death-proximate Karma
7. Acinna karma. : Habitual Karma

附录九

出生、死亡与业

四种出生类型

1)	胎生	(Andaja)
2)	卵生	(Jalabuja)
3)	湿生	(Samsedaja)
4)	化生	(Opapatika)

四种死亡之因

1) 业尽（Kammakkhaya）- 导致投生的业力已耗尽

2) 寿尽（Ayukkhaya） - 寿命已达到上限

3) 两者[皆]尽（Ubhayakkhaya） - 导致投生的业力和寿命都已耗尽

4) 毁坏业（Upacchedaka - Kamma） - 更强业力的相反行为，在生命的期限到来之前，意外地阻止了令生业的运作。

前三种共同被称为适时死（Kalamarana），

第四种则被称为非时死（Akalamarana）

12 种业（karma）

1. Janaka karma	：令生业
2. Upatthambhaka karma	：支持业
3. Upapilaka karma	：阻碍业
4. Upaghataka karma	：毁坏业
5. Garu karma	：重业
6. Asanna karma	：近死业
7. Acinna karma.	：惯行业

8. Katatta karma	: Cumulative or merely done or a reserve Karma
9. Ditthadhamma vedaniya karma	: Immediately Effective Karma
10. Upapajjavedaniya karma	: Subsequently Effective Karma
11. Aparaparavedaniya karma	: Indefinitely Effective Karma
12. Ahosi karma	: Defunct or Ineffective Karma

Sujib Punyanubhab

8. Katatta karma : 已作业
9. Ditthadhamma vedaniya karma : 现法受业
10. Upapajjavedaniya karma : 次生受业
11. Aparaparavedaniya karma : 后后受业（无尽业）
12. Ahosi karma : 无效业

Sujib Punyanubhab

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โครงการรวมวรรณกรรมอาเซียน

National Team

国家团队

Anthology of ASEAN literatures

东盟文学选集

งานแปล ตรภูมิกถา : Translation of TRAIBHUMIKATHA 三界论翻译

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- Secretary, SEATO Literary Award, Committe (1969-1971)
- Chairman, Sub-Committee for Religious Book Award. Dept. of Religious Affair (1982)
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- Member, Executive Board of the Confederation of Southeast Asia Librarian - CONSAL (1977 - present)
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Poetry
1. Chanchao (The Moon). 3rd edition, Pramaulsarn 1982, and partially included in the text book of Secondary School, Ministry of Education.
2. Lamnam Hang Chao Phya (Song of the Chao Phya River). Co-author.
3. Nam Kang (Dew Drops) co-author. etc.

Text Books
1. Basic Studying (Library and Resources). Secondary school text book. Ministry of Education, 5th edition 1987, Thai Watana Panich Press.
2. Thai 5 - Reading. Sukhothai Thammathirat U. Press, 1985.

3. Thai 7- Literary Criticism for Teachers, Sukhothai Thammathirat U. Press1987.

Essays and Articles
1. King Rama VI's Prose Literary Works awarded 1st prize (1953).
2. Literary Route, Park Kai Journal of Thai Writer's Association (1975).
3. Smulrakosa-3 author's work. etc.

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3. *Comparative Literature, R.U. Press,1977.*
4. *French Literature, Thai Watana Panich Press, 1981.*
5. *Theory of translation and translation for specific purposes, R.U. Press,1982.*
6. *A Short stories collection: "My dear leacher, I am lonely", Prapanla Sarn, 1975.*
7. *A Short stories collection "The lonely World" Prapanta Sarn, 1975, etc.*
8. *La littérature contemporaine II et la critique lttéraire, Ramkhamhaeng U. Press, 1985.*

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"Surrender of Death," a short story by Manas Chanyong.
"The Invisible Nation," a short story by Jon Swan, 1978.
"Revenge of the Lawn," a short story by Richard Brautigan, 1980.
Introduction to Translation, 1977. etc.

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1956-1957: London College of Secretaries, Queensgate, London.
1957-1958: Courses in History of Art, the Certificates Wallace Collection, Portman Square, London.
1977 - 1980: Ramkhamhaeng University

B.A. (First Class Honour) Faculty of Humanity.

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1958: Assistant Editor, Woman and Social, Bangkok World.
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1964-present; Assistant Director, Rutnin Eye Clinic, Bangkok.

Publications:
1959 “The Moth”, a short story Annual Issue of Sammaggi Sara, Vo.30, pp.19- 21.
1963-1964: Weekly articles, mostly on the arts and traditions of the Thai people in the Bangkok World Sunday Magazine.1982: Guide 10 Wat Phra Sri Ratana Sasadaram.

Translations Thai - English :
English Subtitle for New York showing of the film “Dew in the Dus!” (น้ำค้างหยดเดียว), APEX Production. (1979).
“Folk Crafts of 'the South” (ศิลปหัตถกรรมพื้นบ้านของภาคใต้) by Vimonphan Peetathawatchai, (1976).
English Subtitle for New York showing of the film “Raya” (ระย้า), Five Star Production. (1979) etc.

Awards:
The John A. Eakin Foundation Literary Award for 1981 for the Play : Where Dusk Ends” (สินแสงตะวัน).

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- A Poetic Journey through Thai History (Samkrung) (1980).

2. *Criticism*
- The Domain of Thai Literature(1978).
- Facets of Thai Cultural Life (1985).

3. *Poetry*

- The Intermittant Image (1968).
- In Lieu of Life (1969).
- In Lieu of Life with Prayers and Memories (1970).
- By the Clemency of Hell (1977).
- Sketches for Purgatory (1979).
- The Peripatetic of Paradise (1980).
- The New Life (1985).

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Translator

Education:
Chulalongkorn University, Bangkok, Thailand B.A. Thai (2nd Class Honour,1967-1971) “Anandamahidol Foundation” scholar 1972-1980. School of Oriental and African Studies, London University, England. B.A. Sanskrit. (Upper Second)1972- 1976.
School of Oriental and African Studies, London University, England. Ph.D. Thai Literature 1976 - 1980.

Positions:
Assistant Professor, Thai Department, Faculty of Arts, Silpakorn University, Nakhorn Pathom Campus, Thailand 1980- , Subject: Thai, Sanskrit language and literature.
Visiting lecturer, Faculty of Archaelogy, Silpakorn University, Bangkok Campus, Thailand 1980- , Subject: Sanskrit Inscriptions in India, Sanskrit Drama, and Indian Mythology.

Head of the Thai Department, Faculty of Arts, Silpakorn University, Nakhorn Pathom Campus, Thailand April 1980-.

Dean, Faculty of Arts, 1987- .

Publications:
"Thai Interpolations in the Story of Aniruddha". *Journal of the Siam Society* Vol.67, Part 1, January 1979. Puranam of All-India Kashiraj Trust. February1981.
"Hindu Brahma in Thailand Literature". *Journal of the Siam Society.Vol.69,January-July 1981.*
"Thammai tong mi bai matum". Silpa Wathanatham (Art & Culture). January1982.
"Bot lakhon Ramakian: Phap sathonphra bat somdet phra Phuttha Yot FaChula Lok." Journal of the Facultyof Arts, Silpakorn University. Vol.5 (2),1982.

Unpublished Thesis:
Hindu Myths in Thai Literature with Special Reference to the Narai Sip Pang.

Rajda Israsena, Mrs.
Translator

Post Graduate study:
University of Texas Home Economics Dept. Austin, Texas, U.S.A. 1957.

Experience:
Foremost International Foods (Thai)Company Ltd. Bangkok, Thailand Dec.1970 to Dec. 1977.

Personnel Director.

Shell Oil Company of Thailand Limited Bangkok, Thailand. Dec. 1967 to Nov.1970.

Senior Staff, Public Relations Dept.

Department of State, United States of America Washington D.C., U.S.A. June1961 to Mar.1965.

Escort interpreter on an on call basis for officials and visitors from Thailand visiting New York and Washington D.C. under States Department sponsorship.

United Nations Headquarter New York, N.Y.. U.S.A. Sep.1960 to May 1961.

Guide.

U.S. Information Services (USIS)Bangkok, Thailand. Feb. 1958 to Feb.1959.

Research Assistant training on in-service basis in audience research and mass media program evaluation. Field work mainly in rural areas with provincial government and education officials and students.

Kasetsart University, Home Economics Faculty, Bangkok, Thailand. Mar. 1957 to Feb. 1958.

Instructress, for Junior classes.

Kasetsart University, Home Economics Faculty Bangkok, Thailand Mar. 1953 to

Instructress for Sophomore classes.

Panit Boonyawanna, Mrs.
Translator

Education:
1976- 1982: Doctoral program in Linguistics, University of Massachusetts, Amherst, U.S.A.
1973: M.A. in Linguistics, University of Pittsburgh, Pittsburgh, U.S.A.
1973: Certificate in TESOL, Pittsburgh, U.S.A.
1971: B.A. (Honors) in English, Chulalongkorn University, Bangkok, Thailand

Former Positions:
1971-present: Assistant Professor of Linguistics and English, Department of English and Linguistics , Faculty of

Humanities, Ramkhamhaeng University, Thailand
1971-1973: Teaching Assistant in Linguistics and Thai, University of Pittsburgh, U.S.A.
1980- 1981: Research assistant in Linguistics, University of Massachusetts, U.S.A.

Present Position:
Deputy Dean, Faculty of Humanities Ramkamhaeng University.

Publications:
History of the English Language, Ramkhamhaeng University Press, 1975.
"A Look at Thai Prosodic Structure" University of Massachusetts circulated paper, 1979.
"Stress and Thai Prosodic Structure" University of Massachusetts circulated paper, 1980.
Ratanakosin Leela: Bangkok Bicentennial. (translation) The Literature Club, 1982.

Ayudhya A-Lai (translation): The Literature Club, 1987.
Sukhothai Paisarn (translation) The Literature Club, 1985.

Mural Paintings (1985) The office of National Culture Promotion, Ministry of Education.

Ven. Phra Thebmuni

Don Monastery, Bangkok.
Project Advisor

Education:
Highest Pali Education (Ninth Standard)

Special Honour:
Winner of three awards of the first prize in literary work contest in the year 1968,1972 and 1974.

Publications:

1. Bhumivilasini (An Account of various Planes of Existence), awarded the first prize in 1968.
2. Vimuttiratnamali (The Bejewelled Garland of Deliver lance), awarded the first prize in 1972.
3. Karmadipani (An Explanation of the Law of Karma), awarded the first prize in 1974.
4. Bodhidharmadipani (An Explanation of the Norm for Enlightenment), 4lheditions.
5. Lokadipani (An Explanation of the World, 10th editions.

Dhanit Yupo, Mr.Project

Advisor

Education:
Ecclesiastical Doctorate from Mahadhatu College in 1932.

Positions:
(Past) Director General, Fine Arts Department, 1956- 1968.
(Present) Retired civil servant.

Publications in the area of translation:
Thai History and Literature, Archaeology, Music and Musical Instruments, Khon, Thai Classical Dance and Drama, Thai Arts, History of Buddha and Buddhism, etc.

Sujib Punyanubhab, Mr.Project

Advisor

Present Position:
Lecturer in Buddhism and Comparative Religion at Mahamakut Buddhist University.

Education:
Ninth Standard of Pali Education; Hon. Ph.D. (in Philosophy), Ramak amhaeng University, Bangkok.

Experience in Teaching:

at Mahamakut Buddhist University Subjects taught:
- Buddhist Religion
- Comparative Religion
- Religion and the Modern World

at Chulalongkorn University (as special lecturer)
Subject taught:
- Buddhist Philosophy
(both for B.A. and M.A. Classes)

at Ramkhamhaeng University (as special lecturer)
Subject taught:
- Comparative Religion

Publications:
1. *Tipitaka for the People* (summarized from 45 Pali Volumes into I Thai Volume)
2. *History of Religions*
3. *Comparative Religion*
4. *A Dictionary of Buddhist Technical Terms* (English-Thai and Thai- English)
5. *Culture Science*
6. *The Sun Rises in the West* (A Buddhist Novel)
7. *At the Foot of Himavanta Mount* (A Buddhist Novel)
8. *Nanda and Pajapati* (A Buddhist Novel)
9. *Under the Shade of the Saffron Robe* (A Buddhist Novel)
10. *The Army of the Law* (A Buddhist Novel)
11. *The Basin of the Nammada River* (A Buddhist Novel)
12. *Gestures of Life* (30 Short Stories)
13. *Material Culture*

etc.

Pitoon Maliwan, Mr,Project
Advisor

Education:
LL.B. (Faculty of Law) Ramkamhaeng University Thailand, B.E. 2521. B.A. Highest Pali Education (ninth Standard) Academy of Wat Mahadhalu, Bangkok, B.E.2496

Positions:
Principal of Middle School of Pali,
Deputy. Director of Sub-division of Pali-Mahadhatu college, chaplain 6, Chief of Sub-division of Canonical Scriptures, Specialize Leader at graduate school of Silpakorn University, Specialize Lecturer Teacher of Anthropology of Kasetsatra University, and the combination for Dictionary of Thai literature of' the Royal Institute. etc.

Publications in the area of translation:
Phra Patommasompotikatha, Paticca Samoppabal, Sapavadhampauntna, Lakdham samrab karnpokgrong, Lakdham Samrab pallanachivit, L.akdham samrab manussayasompan. etc.

Prasert Na Nagara, Dr.
Project Advisor

Education:
B.Sc. (Agricultural Engineering, U.P., Phillippines, 1939.
LL.B. (Thammasart Univ.) 1944.
M.S., Ph.D. (Statistics, Cornell Univ.)1953, 1957.

Former Positions:
Professor, Vice Rector, Kasetsart Univ. Formerly Under-Secretary of State, Ministry of University Affairs.

Present Position:
Special Lecturer

Publications in the area of translation:
Klong Niras Haribhunjaya
Mangrai Sastra
Articles on Epigraphy and History

Thawan Datchani, Artist
Project Advisor

1958- 1963 University of Fine Arts.
1964.1966 Study at the Rijks Akademie, Amsterdam.
1974 - 1975 long stays in both Germany and Great Britain in connection with his artistic interests.
1964. 1977 a number of exhibitions devoted exclusively to his work were held in vaious parts of the world, among others places in Bangkok, Kuala Lumpur, Amsterdam, Honolulu.
1963 - 1978 a number of mural painting sin Buenos Aires, Vienna, Paris, Bangkok.